

VOLUME V. 1903.

“Salvation”

A New Evangelical Monthly.

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“SALVATION” FOR 1904.

As heretofore, the turn of the Year is unmarked by change in the plan of SALVATION, which still seems to have comprehended the most important subjects which it is possible to select; while those less important may well, as they must, be dispensed with, in a publication evoked by the peculiar religious needs of the times and not by the mixed aims of projectors. In the hope of presently enlarged opportunity and material for its Jews' department; but with undiminished breadth of view to all the more urgent interests of the truth and kingdom of God; “SALVATION” will continue (if the Lord will) to press the same objects as from the first, in summary as follows:

I. GOD AND REDEMPTION

The all-absorbing centre for every Christian's life and hope and powers of every sort.

II. THE REVELATION OF GOD

In the Christ and the Prophets and Apostles authenticated by Him; as inerrant and inviolable *per se*, and also by demonstration that commands the submission of the rational intellect with a force proportioned to its training in the principles of exact, positive and comprehensive science.—The same Revelation, further, the object of incessant critical search for its yet imperfectly discovered riches.

III. THE CHURCH OF GOD

In the Wilderness, wandering, sinning, ignorant though self-satisfied; yet still the Body of Christ in the world as holding in Him One Absolute, Divine and Undivided Head, and **THUS** inviolably One for the loyalty of every one of His members.

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"Salvation."

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Why?

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PRINCIPAL CONTENTS OF VOLUME V: 1903. EDITORIAL.

	Page
The Disciple Whom Jesus Loved.....	1
The Lonely Front.....	2
The Great "Slump" and "The Great Refusal".....	2
The One, Two and Three Blind Men of Jericho.....	14
What is "Original" or Essential Sin?.....	33
"Our Wills Are Ours to Make Them Thine".....	35
"Quench Not the Spirit," Yet "Try the Spirits".....	37
Separated, 65; Separated Unto Christ by Espousal.....	65 and 108
"By Prayer and Fasting".....	68
"Godly Lives" and "Christian People".....	71
"The People, The Land and The Book".....	104
The Secret of Success and "The Hiding of His Power".....	110
The Cleavage Common to Modern Judaism and Christianity.....	105
A Message Often Misapplied.....	112
"There are Many Antichrists".....	134
Pride and Anger as Beastly.....	135
"Only" a Woman, "Only" a Youth, "Only" a Child.....	137
One Thing Needful Yet (to a "denominational" correspondent).....	138
"The Form of God".....	174
Dividing the Trinity, 177; Same Again, 269.....	177 and 269
How Can Conviction of Sin be Revived?.....	201
Sin as a Nature.....	203
Emersonism, Evolutionary Gospel, and Eddyism.....	215
Church "Economics".....	228
Altruism Doubtful.....	231
From Whence Must We Count the "Seventh Day?".....	267

Novel Phases of Pantheism and Anthroptoeism.....	300
Fix Your Eye on Jesus.....	309
How to Shake and Steady the Ark.....	338
The First Commandment.....	339
Like Some Other "Christians".....	311
Testament? or Covenant?.....	271, 342
The Imperial Commandment.....	358
The Plague of Prosperity.....	361
A Thanksgiving Sermonette.....	360
Cease Ye from Man.....	364
"Cease Ye from Man".....	364
"Abiding" and "Willing" in Christ.....	369
A Statement Straightened, 357; "O. O. M." Our Own Missionary.....	380

EDITORIAL: JEWISH EVANGELIZATION.

Prospects of Jewish Evangelization, 1903, p. 24; To Christian Friends of Israel.....	26
What of Christ in Grand Street Now?.....	88
An Overture to Christian Friends of Israel.....	97
Hebrew Christian Institute in New York: A Movement Begun, 100; Hebrew-Christian Brotherhood, 133, 166, 291, 355; House of the Lord for Jews in New York, 161; Build the Testimony, 193; What We Want in America, 195; Shall We Unite to "Arise and Build"? 225; "Do Good in Thy Good Pleasure Unto Zion; Build Thou the Walls of Jerusalem," 257; "Jehovah Hath Charged Me to Build Him a House," 289; The One Definite Need of the Hour, 321; Of What Sort is the "Kuriakos" or Lord's House for the Jews of New York?.....	353
Organize! For the Evangelization of the Jews in New York.....	61, 129
New Lines of Divine Providence.....	130
The Kishineff Horror and All the Horror of the Jews.....	163
Downtown Christian Work (and for Jews).....	169
What Should We Do With Scandals?.....	172
Ancient Hebrew Doctrine of Messiah; Jewish and Christian Apostasy.....	259
Too Late To "Convert" Jesus to Judaism.....	323

CRITICAL STUDY OF THE BIBLE: HISTORICAL OUTLINES.

Chronological Recapitulation, 11; Solomon, the Temple, and the "Fifth Monarchy" Typified, 12; Rehoboam and Jeroboam, 40; The Temporal Course of David's House, 74; The Course of the Ten-Tribes' Secession, 113; The Church in the Babylonian Captivity, 139; The Same, from Nebuchadnezzar to Cyrus the Persian, 180; The Church in the Persian Empire, 205; The Restoration (Books of Ezra and Nehemiah), 235; The Great Messianic Promise (Daniel), 273; The Last Quarter of the Abrahamic Bi-millennium Generalized, 302; Alexander—the Priestly Apostasies—Antiochus Epiphanes, 330; The Maccabees and the Jewish Revolution.....	370
--	-----

CRITICAL STUDY: BIBLE REVISIONS REVISED.

Matthew xxiii:28 to 38, 16; xxiv:1 to 14, 44; 15 to 41, 72; 42 to 51, 118; xxv:1 to 13, 145; 14 to 30, 179; 31 to 46, 208; xxvi:1 to 19, 241; 20 to 28, 271; 27 to 46, 297; 47 to 68, 335; 69 to 75, 377; I Peter iv:1-2.....	299
---	-----

POINTS ON MODERN CRITICISM.

The Gospel Miraculous or Nothing, Nay Worse, 119; The Miracles of Prophecy (Edom), 120; Is "All Scripture Given by Inspiration of God?" What Did Paul Really Say? 121; Date of Prehistoric Man, 122; Biblical Antiquity of Man, 145; The Extent of the Flood, 147; The Book of Jonah as History, 148; Conservative Reaction in German Biblical Criticism, 151; Confirmed Personality of Abram, 184; A High Critical Poser for Higher Critics, 186; Critics Becoming Nervous and Uneasy, 209; The Higher Critics' "Improved" Bible, 210; The Verified Predictions Salute Him, 211; The Ethnography of Genesis, 242; Modern Explorers and the Bible on Joseph and Potiphar, 244; How to Shake and Steady the Ark, 338; Four Gospels in the 2d Century, 173; The World's Great Classic.....	277
--	-----

MISSIONARY MISCELLANY.

- Memorable Change in South China; A Large Number of Appeals, 9;
 A Baby Evangelist (So. America), 9; The Isles Shall Wait for His
 Law (Cuba), 10; Ahmednagar Converts, 10; "Jesus's Little Lambs"
 (Porto Rico), 60; Hawaiian Missions, 55; Korea, 56, 125, 224, 316;
 Madagascar, 57; Coming Christendom (India), 123, 224, 248, 279,
 283, 316, 350; China, 124, 160, 249, 282, 316, 349, 350; Japan, 124,
 126, 279; Philippines, 125, 224, 250, 317; Porto Rico, 90, 314; Africa,
 125, 160, 250, 312, 316, 350; Turkey, 223, 249, 280, 283; South
 America, 187, 192, 222, 245-7, 283, 314, 351-2, 382-3; Italy, 313; A
 Striking Method in Evangelism, 127; Anti-Midway-Plaisance at
 St. Louis, 127; Evangelization of N. Y. Italians, 158; What \$100
 Will Do in Foreign Missions, 159; The Americas, Their Future,
 221; Martyrs of Jesus, at Home and To-day, 231; A Challenge to
 Christians (by Skepticism), 232; Gospel Wagon in the Adiron-
 dacks, 256; Missionary Education System, 281; Northfield Schools,
 296; Presbyterian Items, 315; A Notable Donation, 317, 348; Samuel
 Mello, of Brazil, 383; "O. O. M.," Our Own Missionary, 380; Echoes
 of the Gospel in Brazil (A Singular Chain of Conversions), 382;
 Northland and Bethany Mission, 320; Glimpses of Union Sabbath
 School Work, 57, 154-5-6, 217 to 220, 251 to 256, 284 to 288, 318,
 346 to348

THE "RESIDUE OF PROPHECY."

- The Vision of the Lamb's Bride, 17; A Collect of Millennial Promises, 46.

POETRY.

- The Night Express, 23; The Last Journey ("Little Traveller"), 87; To
 the Knowing World, 153; The Anvil of God's Word.....216

SELECTED RELIGIOUS MISCELLANY.

- A Radical [Church] Revolution Necessary (Gregory), 6; To Represent
 Christ to Men, 6; He Demands All (Parker), 7; How Far a Little
 "All" Goes, 7; A Welcome Back to Bethel, 8; Called "Home," 10;
 How I Ascertain the Will of God (Muller), 39; The Ceaseless and
 Measureless Procession of Lost Souls, 39; Suffer the Little Chil-
 dren, etc., 59; The Doctrine of Christ (as to possessions—Henson),
 60; "A Faithful Creator" (Meyer), 84; Brooklyn Tent Work, N. Y.
 Bible Society, 87; Life Enhancement, 112; A Great Providential
 Sign (English language), 122; "I Will Not Let Thee Go," 126;
 What Is Our Hope (Spurgeon), 200; True Devotedness, 204; The
 Falsified Parental-Filial Relation, 204; "The Bread of the Pres-
 ence" (McLaren), 233; The Kingdom of Christ Spiritual, 278; An
 Impregnable Statement, 307; What Will Happen, and When, 308;
 Unity of the New Birth, 344; The Irruption of Dowieism and That
 Sort of Thing365

JEWISH MISCELLANY.

- Grand Street Finances, 28, 62, 92, 131-2; Letter from H. Warszawiak,
 29, 101; That Grand Street Wonder, 63; Reunion of a Jewish Fam-
 ily (Schapiro), 63; Jewish Infidelity (Rabbi Hirsch), 64; The Jewish
 Drift Towards Jesus, 32; "Reclaiming" Jesus to Judaism, 323; The
 Samaritan Remnant, 92, 199; Vital Statistics of Modern Hebrews,
 95; A Cloud Like a Man's Hand (Rabbi a "brother"), 105; Con-
 version of J. L. Lichtenstein, 106; Of Gisela Fleischman, 106; What
 the Hebrew Race Was Made for (Bishop Jacobs), 107; Jewish Mis-
 sions, Pittsburgh, 133, 196; San Francisco, 173, 262; St. Louis,
 196, 324; Cleveland, 196, 292; Brooklyn, 263; Jerusalem, 379; Eng-
 land, 265, 198; Africa, 198, 261; China, 199; East Europe, 197, 262;
 South America, 266; India, 266, 294; Persia, 324; Jewish Evangel-
 ization at Large, 195, 261, 263, 292; John M. Goldberg, 226; A Jew-
 ish Protectory, N. Y., 260; Encyclopedia, 263; Zionism, 264, 293;
 The "Vineyard of the Lord," Israel, 262; Cosmopolitan Jews, 294;
 Christianity and the Jews (Zeckhausen), 325 to 329; Power of Jesus
 to Make Friends (Hastings), 329; Industrial Institute in London,
 355; Women's Mission in Brooklyn, 379; Christian Alliance Work-
 ers for Jerusalem379

"Salvation."

"The Disciple whom Jesus Loved."

1

"THE DISCIPLE WHOM JESUS LOVED."

The apostolical family of Jesus—"they who continued with Him" through all His trials, perils, adversities and hardships—was an all-round family of love such as no one but He could have gathered, inspired and held. True, there were ambitions and jealousies among them. The prospect of sharing the chief dignities of the sublimest empire the world ever saw, kindled in certain of them an inordinate desire for the highest places next the King himself, and led to disputes over the apportionment of the future offices of the kingdom. But we are struck with the absence of any apparent jealousy of the Master's love, such as we see in families and other gatherings around one whose personal favor is greatly coveted by all, but cannot be equally distributed to all. Envy and heart-burning in some at least, is a common incident in such relations. If there was nothing of this kind, in the presence of such partiality—shall we call it?—towards the beloved disciple who leaned on Jesus's breast, how shall we account for it?

Now, since to the infinite mind there can be no marked distinctions of magnitude among finite things; no great, and no small; so with the affections of an infinite love. It cannot be specially and personally enhanced towards any of those who are the objects of a love that is unconditioned, and being incapable of limitation is incapable of modifications or degrees. Such being the love of Jesus, how was he said to regard John with a peculiar love? Was not the difference really in the disciple rather than in the Master? That Jesus loved him more, does it not mean that the disciple had a fuller consciousness of that love, rather than a greater allowance of it?

Of the many sins of the woman who bathed his feet in the flood of her grateful and penitent tears, Jesus said they were forgiven (that is, they must have been) "for she loved much." In other words, her much loving showed an experience of much forgiveness. She got more of His love, not because there was more of it for her, but because she had found more of it. It seems to me that John's extraordinary share in the love of Jesus was obtained in the same way, out of the infinite fullness that could be neither more nor less, but might be more received. Is not that the difference among the different grades of glory in heaven?

“Salvation.”

That he loved Jesus more than the rest, the other disciples could perceive, without envy. But could they quite understand that endearing familiarity? How could he lay his head on the breast of Jesus unhindered? None of them would dare to. What audacity! Nay, what pure assurance of an unbounded love abiding there for him. The soul of John received, by the Holy Spirit, a degree of Jesus's love beyond their conception; and so *in effect* Jesus loved him most. It was, in effect, the same as if Jesus had said to him, I love you more than them all. More of it was made known to him.

There is here and there a beloved disciple now; that is, one consciously beloved, and tenderly bold to lie in His bosom; and Jesus loves to have it so. Have not we too sometimes received the affectionate familiarity of a child with pleasure less from seeing how much she loved than from how well she knew that she was loved? What greater care, or what greater joy, than to make her know this? Here we meet one of the tenderest touches of our Divine Lord's humanity—but of a man made the image of God, to reveal Him to us. Has He lost it, in glory?

Jesus, Lover of my soul,
Let me to thy bosom fly!

Charles Wesley would not have dared to write that, unless he too had known it. But some 'hymnologist' thought it too familiar, too human, and changed it to "Jesus, Savior of my soul." So an excellent and famous minister, whom we all know and love, is said to have expressed the deepest aversion to the whole hymn as a strain of presumptuous egotism.

True, there seems to be sometimes a light-minded assumption of freedom with Jesus, copied from the hearing of it, and not springing in simplicity of heart from "faith that worketh by love." Will it be unproved? or be rather like that of the poor beast in the fable, who leaped to his master's arms in unwelcome imitation of the favorite dog?

Now, we can better enter into the marvellous experience in Divine love recorded of the illiterate servant maid, Armelle Nicolas, of France, in the fifteenth century. Those who have their back numbers of SALVATION at hand may turn to the June number, vol. iv, 1902, page 167; where, under the head of "The French Mystics," copious extracts are given from a spiritual history taken down from the subject's own lips by a religious friend.

“Salvation.”

The Great ‘Slump,’ and ‘The Great Refusal.’ 3

THE LONELY “FRONT.”

Whoever would go forward must go alone, and more alone the farther he goes. Aspiration is the deepest self-denial; forsaking the actual self for a self unseen, and actual company for company unseen. Few indeed have a mind to such exchange of selves or associates. Company is more to the many than themselves; much more than the better selves that they know not. They love their own and their kind, and with them they will stay, at all hazards, unattracted by higher objects. Jesus is the one solitary soul without a companion in the world. Yet His joy is in a few who are kindled with an aspiration to follow Him (though but afar) that can never be quenched until they see Him face to face in recompense for all the company and kindred that they have left behind. They who “follow hard after Him” and nearest, are most alone in the world. They have forsaken not only possessions but also companions; rarely so happy as to take one along; rarely having one quite in sympathy at home. It is the nature of things, every way; whether we start out of a low caste, for education or for religion; or out of an ordinary grade for culture, intellectual or moral; or out of the “better element” of society or church, for ideals of wisdom or Christlikeness: each advance is a fresh good-bye to what we have and are, and a prolonged wrench from clinging arms. Yet Jesus still says: “Follow ME!”

THE GREAT “SLUMP,” AND “THE GREAT REFUSAL.”

A NEW RELIGION WANTED.

Under an expressive figure the Presbyterian Board of Freedmen in the United States—in some great respects a class the most important to us of all missionary operations—reports in the *Assembly Herald* that

“The church collections are not keeping up to the figures of last year, but up to December 1st had gone behind, \$2,300, and if the decrease should continue at this rate to the end of the fiscal year, there will be a ‘slump’ in this source of the Board’s revenue of at least \$7,000. We hear on all sides of the great wave of prosperity that is sweeping over our land from ocean to ocean. Presbyterians must surely participate in this prosperity in proportion to their [known] intelligence, industry, energy and thrift. It was reasonable to expect improved receipts with improved conditions.”

“Salvation.”

4 *The Great ‘Slump,’ and ‘The Great Refusal.’*

But this is not the worst. The late report of a Committee of the General Assembly revealed that under the flattering exhibit of a million dollars contributed for foreign missions and the extinction of debt, lay the humiliating fact that in a year of tremendous material prosperity, living Presbyterians had grown more stingy instead of bountiful towards the world that lies in the darkness of Satan’s kingdom, and that if an unusual number of them had not been compelled by death to drop their wealth, which fell some of it into the Lord’s treasury, the fiscal year would have left the Board of Missions deeper than ever in debt, and between two and three hundred thousand dollars behind the preceding year in revenue.

Nor is this the shame of Presbyterians alone. While some denominations may have held their own, others have not, and none have made more than a pitiful dole out of their abundance or kept up the former proportion of their giving to their receiving; although the proverbial “thirty cents” had been about the figure per head at the best. The “slump” is not coming: it is, and for years it has been.

It is far from pleasant to make an argument from evidences of decadence in modern Christianity so painful and shameful as these. But, what is “the week of prayer” about? The more religion we get of the present type, the worse it seems we must be. We need a new religion, in theory and practice. The Spirit of God proclaims this in the manifest withholding of his power from the January prayers of the Church, year after year, until we shall pray in penitence, not for a revival but for a revolution of this.

Until that preposterous word “give,” shall be expunged from the relation of the Christian to Christ, and the man who fancies that he has anything to *give* to the Lord who bought him, shall be made to understand that he is *ipso facto* out of Christ, we have no covenanted mercies, at least, to expect from the Redeemer of ourselves and of all things that he had given. This is only one form of paraphrase for the words of our Lord (Luke xiv:33): “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” This is the new religion, and there is its revelation. Who accepts it?

“Salvation.”

The Great Refusal.

5

THE GREAT REFUSAL.

One whose moral beauty in ingenuous youth drew out the love of Jesus at sight, with the grand prescription for eternal life which he asked—and yet refused—how sad the story, and the sequel as imaged by Dante in the ‘Inferno,’ to that Great Refusal!

“One thing thou lackest: Go, sell whatsoever thou hast and give to the poor (and thou shalt have treasure in heaven) and come, follow me.” Mark x:21.

How plainly the Lord is now revealing to the Church by its missionary opportunities and no less conspicuous dereliction, that “One thing thou lackest,” with all thy morality and truth. And how particularly he points out *what* is lacking, by The Great Refusal repeated and emphasized in a regular annual decline from that small measure of devotion which formerly ran before, but now falls far behind, the demands of missionary opportunity abroad. We may guess why in Divine wisdom the Spirit is silent to the agonizing annual prayers of the Church for His return in former power, but points with unmoving finger at the manifest lack and The Great Refusal from year to year. If we had gone on progressively in missionary work or even ‘play,’ we might flatter ourselves, as before, that there was nothing radically wrong. But now we are bidden, with a voice like thunder, to look this thing to the bottom, and face the answer to that tremendous test of conversion, *Give all that thou hast to the poor, and come, follow Me.*

For we too “have great possessions,” never so great; and the greater they are the more tenaciously we cleave to them. “How hardly shall they that have riches enter into the kingdom of God!” “With man this is impossible; but with God all things are possible.” In the strength of God by faith and supplication let us then refuse The Great Refusal; and let us pray, not a week or a January yearly, but twelve months in the year, for a revival of the old religion that Jesus lived and taught, until it burst upon an astonished world as a new religion through and through the Church.

"Salvation."

A RADICAL REVOLUTION NECESSARY.

It is manifest from the mere statement of the critical points in the present condition of the churches, that a "revival," in any ordinary sense of that word, will not meet the present case.

A revival, in the ordinary sense, is a quickening that brings to the churches only a return of a past spiritual condition that is recognized as having been better than the present: only a restoration of what has been lost. Revival of past conditions—even the best—is not enough. The call is imperative to go forward and make the present crisis a transition to a future inconceivably better than the past has been. Christ has made plain what the advance is that is demanded. Any measures that are to be adequate for meeting the present crisis should seek to *transform the Christian life in its spirit, motive, and aim.*

Without this transformation of life, in its spirit, motive, and aim, this entering into sympathy with the Savior in His agony for a lost world and co-operation with him to the extreme of agony, if need be, there can be no adequate provision for meeting the present crisis. Does such transformation of a cold, heartless, lifeless mass seem impossible? It is, save by the power of the Spirit of God. To that Spirit Christians need to resort, with strong cries and an agony that shall "fill up that which is behind of the sufferings of Christ," for that omnipotent aid without which the lost world must perish, and the glorious opportunity of the churches prove but the way of judgment.—*Rev. D. S. Gregory, D. D., Editor Homiletic Review.*

TO REPRESENT CHRIST TO MEN.

Is there one of us that does not fall upon his face in shame as he thinks what a caricature of Christ his life has presented to the world? If he thinks how little the image of Christ has been seen in his character and history, and how little the burning love and zeal of Jesus Christ, for the will of His Father, and for the extension of the Kingdom of God, has characterized his service? It is this, I am persuaded, the world is waiting for. They are tired of our sermons and discourses; perhaps we have been tired of them ourselves. They want to see men and women who really carry the image of Christ in their faces, and in their hearts and lives; filled with His Spirit, reproducing to a dying world something of His example; and convincing men that Jesus Christ is not dead, yonder beneath the Syrian hills, but that he lives in the hearts and lives of His followers. . . . That falling mantle of the prophet is the mean emblem still of that mighty descending gift of Him who is exalted at God's right hand, but still baptizes with the Holy Ghost and with fire. There is a baptism of fire, a holy flame, which can burn and consume the dross out of us, and can

“Salvation.”

How Far a Little “All” Goes!

7

set our lukewarm hearts glowing with love and zeal. It is this that the Church of Christ is needing today.—*Rev. E. W. Moore at Keswick.*

HE DEMANDS ALL.

He said, “If any man will come after me,”—“Well, we will all come after Thee”—Sh! “let him take up his cross,” let him deny himself, let him kill his will, let him have no will, let his will be abolished. “I do deny myself.” You don’t; you don’t! “Well, we had a week of self-denial.” No man can have a week of self-denial—not ‘a week;’ the Lord will not have such tricks played except in a very partial and toy and baby sense. “If any man will come after Me, let him deny himself, blot himself out, and in one sovereign act of obliteration let him identify himself with My will and purpose and holy sovereignty.”

“Well, we all, of course, take it for granted.” No, I will not have it; we take too much for granted. You hold your tongues, and say, “Of course people will take it for granted.” No, no, a thousand, ten thousand noes, until the thunder reverberates through the whole heavens and all the earth! “Let the redeemed of the Lord *say* so.” Hands up! We are dying for want of testimony; we want witnesses.—*Joseph Parker.*

HOW FAR A LITTLE “ALL” GOES!

Margaretta Moses was a beautiful girl until the smallpox left its marks on her face. She never married, and had a hard battle to make a living, especially when she became so crippled that she could not lift her right hand to her head. Left an orphan, she removed to Roodhouse, Illinois, and bought a small house. In one poorly furnished room of this she lived, while the rest she rented. She supported herself by baking bread and selling it among the villagers. For years the little woman, in her hood and calico dress, with her basket over her arm, was a familiar figure on the streets. One day the hooded figure entered the building of the Railroad Young Men’s Christian Association at Roodhouse. The secretary was out, but she left a few dollars with the message that she had heard new hymn-books were needed by the young men. . . . One day the mail brought to the International Committee of the Association a draft for twenty-five dollars, with a request from Margaretta Moses that the gift be used in the mission work for young men. Her name had never been heard at the office, and it was supposed she was a woman of means. So the next year a letter was sent her, asking a renewal of the offering. She replied that, as the former gift represented the savings of years, it would be impossible to duplicate it. However, she enclosed ten dollars. This was her all. When Mr. Wishard learned this, he wrote at once, asking

“Salvation.”

leave to return the gift. But the earnest woman urged him to use it in the work she loved.

This message reached Mr. Wishard in London as he was about to call on a wealthy woman whom he hoped to interest in the Association's work in China. In the course of his talk with her he told of the gift of the crippled bread-baker of Roodhouse. The eyes of his hostess kindled.

“What do you need for your next worker?” she asked.

“Twelve hundred dollars a year,” Mr. Wishard replied.

“If Margareta Moses, who lives by baking bread, can do what you have told me, surely I can give twelve hundred dollars,” was the instant decision.

For some years this was her annual subscription, until finally she could not be content with so small a gift. She learned that a building was needed by an Association in China, and subscribed fifteen thousand dollars for its erection.—*From Rev. John T. Faris, in Sunday-School Times.*

A WELCOME BACK TO BETHEL.

Let us remember from this story of Jacob's experience, with gladness, that our Master does nothing to frown upon returns to Bethel. It was at His invitation that the broken and inconsistent man went back there, and we may be sure that the God of Bethel did not say to him, “So you are here again, but you should never have been away.” He was welcomed; and, as he looked around upon the familiar place, he realized that he had changed, but the God of Bethel was the same. There he was at the same place, to demonstrate that God was ready to be the same to him once more.

So let us go back: let us go in tenderest penitence, but not discouraged. Never does God discourage anything but the heart while it remains unwilling to return to Him. Let it return and over Bethel the glory shall still be shining, the glory and the presence of God will be found to have grown no older with time. He will restore to us—wonderful word, something better than blot out—the years which the locust of self had eaten. But let us do it to purpose. Let us build an altar there.—*Bishop Moule, at Keswick.*

JUST WHAT'S THE MATTER.

“At the Sunday-school I don't learn that the children are working actively. They only have half an hour a week, and no other subject could be dealt with in that way by any pupil. So I distrust the method of the Sunday-school and the attitude of the pupil. He is not called upon to produce anything.”—*President Eliot of Harvard.*

"Salvation."

Where Christ is Marching On.

9

A MEMORABLE CHANGE IN SOUTH CHINA.

Some fifty years ago a people known as the "Stranger people," in distinction from the natives, were driven by the latter to the coast and were unable to flee any farther. Here they established themselves, and no Protestant work was done among them, though the Catholics occupied one or two stations. I visited several places and distributed books, until, last year, after the completion of our new Nam T'sun chapel, several of these people were baptized. Since then the work has spread to other parts until there has been a general turning to the Lord.

Before visiting the station of Nam T'sun I had received word from one of our best helpers that a large number wished to be baptized, but I was hardly prepared for the sight that met my eyes when, after a great deal of teaching and careful investigation, one hundred and one souls were declared to be ready for baptism, ninety-five of whom came from this "Stranger" people. The converts received represent four distinct regions, at each of which we shall have a chapel. The new converts have promised to furnish a chapel in each place, and we hope to have four distinct stations where we now have only one.

Who would have thought of this two years ago, when \$500 was offered for my head, and our Nam T'sun chapel lay in ashes, and I was warned not to attempt to make my autumnal visit into the country?—*Rev. C. R. Hagar, M.D., Hong Kong.*

A LARGE NUMBER OF APPEALS

are coming from various sections of the world where the missionaries are breaking down because of overwork, or are powerless to extend their work in response to appeals from the natives surrounding the places where work is now conducted. Fairbank writes from Vadala, India: "The magnitude of the present work in this district almost overcomes me. In this past two years it has more than doubled its former proportions. The preachers and pastors employed by us work among more than one thousand adherents who have not yet been baptized and who need careful instruction."

The apathy of the Church in presence of such a mission field is sinful and alarming. If she neglects so marvelous an opportunity it can only result in judgment from God. So unmistakable a call has not been presented to the American churches in a hundred years. Yet in face of this open door the churches of our land are absolutely indifferent. Is this apathy itself an incipient judgment for past generations of neglect?

A BABY EVANGELIST.

Angelita Rodriguez, scarce 10 years old, in Jaruco, often leads

"Salvation."

10

Where Christ is Marching On.

in the singing in the meetings, and requests a worker before a meeting to join her in prayer for it in one of their rooms, and at other times goes to some home with a religious book and spreads the good news among the assembled children.—*Christian Herald*.

THE ISLES SHALL WAIT FOR HIS LAW.

Cuba exemplifies these words. Mrs. Lutzardia Dominguez, a Cuban woman, had waited over seventy-five years, seeking salvation; often kneeling for hours on the stone floor of the churches before images of the saints, seeking peace and finding none: until an "El Fan Cristiano" worker was led into her town by the Holy Spirit, and she almost immediately accepted the Lord Jesus, and went to preaching Him.

Mr. R. A. Hume, of Ahmednagar, says: that on Sunday, October 5th, fifty-one girls and thirteen boys entered into covenant with the church on profession of faith. Most of these were famine children.

The total number received for the half year is two hundred and six, nearly a hundred more presented themselves for baptism but were advised to wait. I have now some twenty-five places on my list which are visited and where Christian work is done, and where our rented shops or buildings number twenty-two.

For the half year (for eight months of the year's work) I have expended \$2,536.23 and received only \$771.35 from the Board.

IN "CHRISTIAN" AMERICA.

Mr. M. E. Voss, missionary of the Presbyterian Sabbath-School Board, writes that he found "A territory eight miles by twelve fairly peopled, but with no means of grace, and the children and young people going to ruin. Here I was able to organize two Sabbath-schools. There are many such districts. Sometimes opposition is made to the organization of a school. In one instance a 'Christian Scientist' vigorously argued against the movement, but I was able to carry the audience, and the school was organized."

CALLED HOME.

A Korean convert in Kamehun, named Chay, who had suffered no little persecution and many trials, told a Presbyterian Missionary a touching story of his little son's last hours. He was sitting alone with the boy, as he lay sick, when the boy called "Mamma."

"Mamma is not here; what do you want, my child?"

"Let's go home," responded the six-year-old son.

"Why, you are at home; what do you mean?"

"I know I am at home here, but I mean 'Let's go to the home in heaven.'"

“Salvation.”

Critical Study of the Bible.

11

The father could not answer a word. Again the child said, “Let’s go home to Jesus,” and with the words on his lips he went home.

“And Eli knew that the LORD had called the child.”

Critical Study of the Bible.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, AND THIRD QUARTER OF THE BI-MILLENNIUM OF THE ABRAHAMIC DISPENSATION.

CHRONOLOGICAL RECAPITULATION.

The broad chronology of Sacred History as a whole, outlined in the primary general division of our survey, (first volume of “SALVATION”) falls, with a remarkable distinctness which we are constrained to accept as supernatural, into two pre-Christian bi-millenniums, viz: 2000 years from Adam to Abraham or the call of the sacred race; and 2000 years from Abraham to Christ. This more than fortuitous or natural phenomenon of times is confirmed as such by its still more striking separation through significant transitions into four millennia, and these millennia again into eight semi-millenniums: into which the septimal grouping of the Jewish years was definitely modulated by fifties. Although the precision of these divisions is clouded for us by imperfections of chronological or astronomical detail, and by our inability to place the exact points of transition known to God; yet the massive rough-hewn sections are well enough defined to convince us that there is a marvellous scale of arithmetical measures in Divine history, such as we discover in all the works of the Creator that we are able more closely to analyse. Accordingly, we are enabled to distinguish and define four millennia in the period prior to the Christian era, as follows: (1) from Adam probably to Enoch; (2) from the latter to Abraham; (3) from Abraham to the Kings; (4) from David or Solomon, or the true spiritual inception of the Temple, wherever the secret division may have fallen, to the birth or else the official manifestation of the Christ. These four millennia

“Salvation.”

divide themselves before our eyes (but the first, obscurely) into eight semi-millenniums or periods of 500 years: *First*, a semi-millennium marked by “calling by [or upon] the name JAHVEH or *Coming One* of promise, Gen. iv:26, prior to the apostasy of “the sons of God” through intermingling in marriage with the race of Cain and the consequent protest of Enoch marking the *Second* epoch; who was translated from the violence and peril he provoked (“he was not, for God took him:” Gen. v:24): a *Third* semi-millennium from the obscure date of the foregoing to the preaching of Noah and announcement of the Deluge; thence the *Fourth*, more definitely recorded, to the call of Abram: the *Fifth*, from Abraham to the Exodus, whatever was its more essential date: the *Sixth*, the period of theocracy and “judges:” *Seventh*, the semi-millennium of the Kings; *Eighth*, that of the Captivity and Restoration and to the time of Christ.

The present dividing point to which we have arrived in our Outline, hovers over the inauguration of the royal Messianic line of the Kingdom of God, somewhere between the “call” of David and the culmination of the kingly-sacerdotal institution at the Temple of Solomon.

More learned and critical research may determine with more or less closer approach to accuracy the dividing points of these momentous epochs; but their equally measured periods are as clear as anything else in the records of Divine revelation.

The third bi-millennium (that of Christ by the Holy Spirit) in the closing centuries of which we are now living, is as yet an inferential theory, or conjecture, and its component sections are still more obscure and uncertain for us, yet may hereafter be discovered. The fond anticipation of a seventh-day or sabbatic millennium to follow the present bi-millennium of Church conflict with the powers of the world (intruded even within the Church) is another conjecture which has much confirmation of its chronological boundaries from prophecy, though we cannot yet include it within “Historical Outlines.”

SOLOMON, THE TEMPLE, AND THE “FIFTH MONARCHY” TYPIFIED.

Instead of dwelling here on the grand achievements of Solomon's reign and the magnificent detail of the Temple, we will regard the central glory of the Hebrew kingdom and religious dispensation

“Salvation.”

Solomon, the Temple, and the ‘Fifth Monarchy.’ 13

under Solomon, in its typical significance only. This significance is twofold, in striking analogy with the career of David as we have interpreted it; a prefiguration of the Kingdom of God, under a typical head; foreshadowing in one or another aspect, the promised King and Kingdom; yet itself collapsing in so miserable a moral and political failure at last, as to inscribe on history with a pen of iron the utter impotence of man at his best estate to cope with the Prince of this world; thus concentrating and magnifying the glory of God in His Only-begotten Son as the only Savior. For, to redeem and reign, with no invasion of the creature's will and yet no thanks to it, seems to be the essential problem of God's sovereign relation to a free and moral universe, so far as we are able in the light of Revelation to attain to a conception of it. But this has been the subject of fuller discussion in the first volume of this series.

As in David, so in Solomon, the contrast between the man and the typical function seems almost too preposterous for contemplation. Considering first the prodigies of Divine favor, exaltation, illumination, and promise, with which Solomon was installed, and crowned with the glory of giving to the God of Israel the most magnificent temple and service ever known among men, and that with signal Divine acceptance and blessing; we have to turn at once with him to an after career of sensual indulgence, pride, vanity, apostasy, moral weakness, idolatry, and a final blighting curse from God on all the matchless promise of his kingdom! But if men revolt at the inconsistency of the whole, it is because they do not know themselves as they ought, but with a false self-complacency rank their own transgressions of the divine standard of Jesus Christ as but peccadilloes relative to the misdeeds and failures of men so much more tempted and so much less aided. From this cause, a faithful reproduction of the judicial records of Scripture against David and Solomon will look cruelly censorious to many of us. We flatter each other and ourselves with a claim to the moral virtues with which our Gospel environment has disguised the ugliness of the same old nature; and yet feel a secret fear that a just judgment of early sinners might recoil on ourselves more heavily than we would like. The signal failures of these great official types of the Christ were the facts that most

“Salvation.”

14 *Solomon, the Temple, and the ‘Fifth Monarchy.’*

emphatically signified the superhuman as well as human nativity of the Coming Man, and his sole ability to recover man from the hopeless captivity of Satan which they themselves so awfully exemplified—as we all do, in spite of every help, and fall back as they, for ourselves and our cause, on the only Redeemer of all.

The grand type at this period—rather than the Temple, which belongs to David’s initiative, Solomon being mainly his executor—remains the absolutely unique predominance of Solomon over the kingdoms of the world in his time. Respecting all that is temporal, that most wonderful of historic types is exactly described over again in the Apocalypse, where it is said of the New Jerusalem that “the kings of the earth do bring their glory and honor into it” (Rev. xxi:24). No intermediate or previous empire has resembled those of Solomon and his anti-type, the Christ of promise, in thus unifying the world by purely moral and pacific influence.

The literary remains of Solomon—so little saved from the vast intellectual records, poetical, scientific, and philosophical, of that almost superhuman mind, as they are summarized in 1 Kings iv:33—reach historical importance in his collection of current proverbs or maxims and sayings of the wise, as revealing a state of moral development in the Hebrew people at that early date that few seem to have appreciated. See Ecclesiastes xii:9: “he sought out and set in order many proverbs.” Nevertheless, that incomparable Book of Wisdom, called the Proverbs of Solomon, may well be classed among inspired writings, by its internal evidence as well as the inspiration expressly bestowed on its Editor (and largely doubtless its author), 1 Kings iii:12.

With the summary we have made, and the history probably well known to every reader of “SALVATION,” there remains no need to follow at present the course of a life that closed in darkness so far as known, and rests for the remainder with God. Neither does the romantic interest of the further details fall within these Outlines.

“HIGHER CRITICISM” AND THE ONE, TWO, AND THREE, BLIND MEN OF JERICHO.

Higher Criticism is a process of judging books by internal self-evidences and external conditions. For example, the miracles of

“Salvation.”

‘Higher Criticism’ and the Blind Men of Jericho. 15

Jesus on the blind at Jericho, as related by three different evangelists, Matthew, Mark, and Luke (xx, x, and xviii, respectively) are compared by some of the keenest critics, to see whether the evangelists are, or are not, so far in agreement that their statements may possibly be inerrant. Matthew and Mark agree that Jesus healed a blind man as he went out of Jericho, while Matthew allows that he healed two; and there is no contradiction, but a very natural difference, for the particular one whom Mark names (Bartimæus) probably became well-known among the enthusiastic witnesses that followed Jesus, such as the Mary whom He relieved of seven devils, and others. But Luke mentions only a blind man whom Jesus healed “as he drew nigh to Jericho.” All three include in their narrations certain similar details, as follows: (1) The blind men cried out, “Son of David, have mercy on me”—these being the only words common to the three. (2) The multitude rebuked them, that they should hold their peace, but they cried the more. (3) Jesus stood still and called them, or commanded them to be called. (4) Jesus asked them, what they wanted: (5) They answered, “that our eyes may be opened,” and one said, “Lord, that I might receive my sight.” (6) To Bartimæus Jesus answered, and also to the one *before* Jericho, Thy faith hath saved thee (same word as translated “made thee whole,” and the common answer of Jesus to such requests.) (7) Immediately they [he] received their [or his] sight, and followed Him.

In all these co-incidences is there one, or one word, that would not naturally and almost inevitably have occurred in the contact of Jesus with two, or three, or any other number of blind men, near either the north or the south gate of Jericho, or anywhere else? also fill up (*plerosate*, variant from *plerosate* the measure of your We would not disparage the common sense of a single reader by advising him how to answer this question; but only remind some that the blind were and are everywhere in the Orient, especially at all city entrances, begging, and that the fame of Jesus as the healer of the blind was on all tongues throughout the land. And what more natural than that Luke, writing later than the others, should add an incident to theirs, as he did on several occasions?

But see how the keenest of the “critics” have approached this occasion for their wisdom, with the assumption that the co-inc-

“Salvation.”

dences identify the occasions and persons as all one and the same, and consider whether it is worth while to pin any measure of faith on the judgment of the more friendly among them, such as Dean Alford, or professors George P. Fisher and George T. Ladd, of Yale University; to say nothing of the would-be destructives. Alford says that the very efforts to harmonize these statements only tend to destroy the credibility of the Scripture narrative. Fisher thinks the instance proves imperfect harmony among the writers of the Gospels. And Ladd finds it “amusing” to note the efforts to harmonize these accounts. How soon will the efforts of such wise men to force these accounts into contradiction, by a childish assumption, be rewarded with the plausible hilarity which they solicit?

BIBLE REVISIONS REVISED.

Matthew xxiii:28—38.

28. “Full of hypocrisy” etc. A different word from *gemousin* (they are full, laden) in verses 25, 27, is here employed: *mestos*, meaning gorged and sated as to stomach, crammed, stuffed. The intensity of denunciation throughout this passage is most remarkable. It accounts for the deadliest hatred of the talmudical scribes and pharisees to Jesus (which it seems almost designed to provoke to the uttermost) though hardly for their wonderful success in perpetuating it to their successors in after ages. That has another cause.

29. The variations of the versions from each other and the text, indiscriminately, somewhat perplex criticism. Let us simply give a literal substitute for both: For ye build the tombs of the prophets, and decorate the monuments (*mnēmeia*) of the righteous.

30. The Revision unaccountably gives *should* for *would*.

31. Believing this passage to be perverted in both versions to an illogical and unintelligible inference, we can only recast it literally and entire, thus: Even as (*hōste*) ye bear witness to yourselves that ye are sons of them that killed the prophets; so do ye also fill up (*plērosete* variant from *plērosate*) the measure of your fathers.

32. “Offspring of vipers” (R.V.) is more like *gennēmata* than “generation” (A.V.) Brood of vipers would unite both the imperfect renderings.

“Salvation.”

Critical Study of the Bible.

17

33. How can ye flee from the judgment of the Gehenna? The point is precisely that of a fiery purgation from the earth, according to both prophecy and history in their case; but it is obscured in the versions by seeming to refer to personal retribution in eternity. Again the versions can be corrected only by retranslation, as above.

34. “Some of them ye shall kill” etc. In both versions occurs their customary misuse of the imperative future (*shall*), for the simple predictive which should always be indicated, in the second and third persons, by *will*: some of them ye will kill, etc.

35. “Between the sanctuary (*naos*) and the altar” (R.V.) is a valuable emendation.

36. Shall come upon this *genea*, breed or kind: not the then present generation as such, although it was involved at large in the destruction that came.

37, 38. No criticism; unless the *epi* in *episunagagein* ought to enter into the translation and introduce the idea of gathering the children *unto thee*, which is so much the burden of prophecy and promise. In that case, the figure of the mother hen would indicate Jerusalem herself, for the concourse and covert of her children, to which God would have gathered them—and will gather them. Or, in accordance with the usual and cherished idea, we might equally well construe it as *unto me*; suggesting the well known call of the mother, and the motherliness of God.

The Residue of Prophecy.

THE VISION OF THE BRIDE OF THE LAMB, THE HOLY JERUSALEM.

REVELATION XXI:9-27, AND XXII.

And there came one of the seven angels having the seven bowls laden with the seven last plagues, and he spake with me saying, Come hither: I will show thee the Bride, the wife of the Lamb.

As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (Is. LXII). For thy Maker is thy husband (Is. 54). He will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing (Zp. III). Hearken, O daughter, consider, and incline thy ear; forget also thy own people and

“Salvation.”

thy father's house: so shall the King greatly desire thy beauty (Ps. xlv).

And he carried me in spirit away up on a great and high mountain, and showed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God, her luminary being like a most precious stone, as it were a crystalline jasper-stone; having a wall great and high, having twelve portals,

not gates: verse 25, where the same word is used (*pulones*), shows that there are no gates, but portals always open: each (verse 21) framed or cut “out of one pearl.”

and at the portals twelve angels: and names graven over them: which are the names of the twelve tribes of the sons of Israel:

And they wrought onyx stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel; and he put them on the shoulders of the ephod, stones for a memorial to the children of Israel, as Jahveh commanded Moses.

... And he made the breastplate ... and they set in it four rows of stones ... and the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with its name, according to the twelve tribes (Ex. xxxix).

three portals on the east, three portals on the north, three portals on the south, and three portals on the west:

And the gates of the city shall be called after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi; at the east side three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan; and at the south side three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulon; at the west side three gates; one gate of Gad, one gate of Asher, one gate of Naphtali (Ez. xlviii).

and the wall of the city having twelve foundation stones,

[immense jewel stones (verse 19) of twelve most precious kinds, corresponding to the “stones of fire” set in the breastplate of the highpriest as described in Ex. xxxix; three on each side of the city, supporting the solid pearl frames of the three portals on each side, and inscribed with the names of the Twelve Apostles as the princes (Mt. xix) of the twelve tribes of Israel whose names are inscribed above the portals: impressively symbolical of the inspirational authority delegated by the Lord to the Twelve whom he had chosen to teach and to rule in his kingdom.]

and upon them twelve names of the Twelve Apostles of the Lamb.

Being built upon the foundation of the apostles and prophets; Christ Jesus himself being the chief corner stone, in whom every structure fittingly conjoined groweth even unto a holy sanctuary in the Lord, in which ye also are co-built unto a habitation of God in spirit (Ep. ii). For he looked for the city having the foundation-stones, of which the architect and builder is God. (He. xi).

And he that spake with me had a golden measure reed, that he might measure the city and the entrances thereof and the wall thereof.

In the visions of God brought he me unto the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. And he brought me thither; and behold a

"Salvation."

The Residue of Prophecy.

19

man whose appearance was as the appearance of brass, with a line of flax in his hand and a measuring reed, and he stood in the gate (El. xl). I lifted up my eyes again, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof and what is the length thereof (Zc. ii).

And the city lieth foursquare, and the length of it as much as the breadth: and he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it are equal. And he measured the wall thereof, of a hundred and forty-four cubits, measure of man, that is, of angel;

Walk about Zion, and go round about her: tell the towers thereof, mark ye well her bulwarks; consider her palaces (Ps. 48).

and the material of the wall thereof was jasper. And the city was pure gold like clear glass: the foundation stones of the wall of the city having been ranged in every precious stone;

[*foundation stones*: not *themelia*, foundations; but *themelioi* (adj.) constituent of foundations, i. e., foundation stones: the same in quotation *supra* from Heb. xi, and in verse 14 above.]

the first foundation stone a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald, the fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst. And the twelve portals were twelve pearls: throughout, every one of the portals was out of one pearl. And the street of the city was pure gold as it were translucent glass.

Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones (Is. liv).

And I saw no sanctuary therein; for the Lord, the God, the Almighty, is the sanctuary thereof, even the Lamb. And the city hath no need of the sun nor of the moon to shine in it, for the glory of God doth light it, and the lamp thereof is the Lamb;

Then shall the moon be astonished and the sun ashamed, when Jahveh of the hosts shall reign on Mount Zion and in Jerusalem and before his ancients gloriously (Is. xxiv). The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee; but Jahveh shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jahveh shall be thy everlasting light (Is. lx). For Jahveh is a sun and shield: Jahveh will give grace and glory (Ps. lxxxiv). For with thee is the fountain of life: in thy light we shall see light (Ps. xxxvi.) In him was life, and the life was the light of men (Jn. i). God is light, and in him is no darkness at all (1 Jn. i).

and the nations shall walk by the light thereof; and the kings of the earth do bring their glory into it.

Sing and rejoice, O daughter of Zion! for lo I come, and I will dwell in the midst of thee, saith Jahveh; and many nations shall be joined to Jahveh in that day and shall be my peoples and I

"Salvation."

will dwell in the midst of them (Zc. ii). For then will I turn to the nations a pure [single] language, that they may all call upon the name of Jahveh with one consent (Zp. iii).

And the portals thereof shall not be closed at all by day, for night shall not be there; and they shall bring the glory and the honor of the nations into it.

Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles and that their kings may be brought (Is. lx).

And everything unclean and that maketh abomination and a lie shall in no wise enter into it, but only they who are written in the Book of The Life of the Lamb.

O Judah, keep thy solemn feasts, perform thy vows! for the wicked shall no more pass through thee: he is utterly cut off (Na. i). Put on thy beautiful garments, O Jerusalem, the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean (Is. lvi). Without are the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and every one that loveth and maketh a lie (xxii:15). For the terrible one is brought to nought and the scorner is consumed, and all that watch for iniquity are cut off (Is. xxix). Thy people shall be all righteous. . . . He that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem, when Jahveh shall have washed away the filth of the daughters of Zion by the Spirit of judgment and the Spirit of burning (Is. iv:3).

And he showed me a river of water of Life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof.

And behold, waters issued out from under the threshold of the house of God eastward (for the forefront of the house was toward the east) and the waters came down from under the right side of the house, at the south of the altar. . . . And when the man that had the line in his hand went forth eastward, he measured a thousand cubits and he brought me through the waters, the waters [being] to the ancles. Again he measured a thousand and brought me through the waters, the waters [being] to the knees. Again he measured a thousand and brought me through the waters to the loins. Again he measured a thousand, and lo a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over (E'1. 47).

And on this side of the river and on that was a Tree of Life, bearing twelve fruits, yielding its fruit according to each month, and the leaves of the tree [were] for healing of the nations.

Then he brought me and caused me to return to the brink of the river. Now, when I had returned, behold at the bank of the river very many trees on one side and the other. Then said he unto me: These waters issue out toward the east country and go down into the desert and go into the [Dead] Sea: brought forth into the sea, the waters thereof shall be healed. . . . and everything shall live whither the river cometh. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade neither shall the fruit

“Salvation.”

The Residue of Prophecy.

21

thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat and the leaves thereof for medicine (E'l. 47). To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God (Rv. 11). The Tree of Life also in the midst of the garden (Ge. 11). And now lest he put forth his hand and take also of the Tree of Life and eat and live forever, therefore Jahveh God . . . drove out the man; and he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the Tree of Life (Ge. 11).

And every curse shall be no more. [Cursed is the ground for thy sake Ge. 11]. And the throne of God and of the Lamb shall be in it, and his servants shall serve him and shall see his face: [Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory Jn. xvii] and his name shall be upon their foreheads. [Having his Father's name written on their foreheads Rv. xiv. I will write upon him the name of my God . . . and my own new name Rv. 11]. And night shall not be there, and they have no need of light of lamp and light of sun, for the Lord God shall shine upon them. And they shall reign unto the æons of the æons.

Blessed be Jahveh, who hath given rest unto his people. . . . according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of his servant (1 K. viii).

And he said unto me: These words are faithful and true, and the Lord God of the spirits of the prophets sent his angel to show unto his servants the things that must shortly come to pass: and lo I come quickly.

The Revelation of Jesus Christ which God gave him to show unto his servants, even the things that must shortly come to pass: and he sent and signified them [indicated them in signs or symbols] by his angel unto his servant John. Rv. 1.

Blessed is he that keepeth the words of the prophecy of this book.

Blessed is he that readeth and they that hear the words of the prophecy, and that keep the things that are written therein; for the time is at hand. Rv. 1.

And I John [am] the [one] hearing and seeing these things. [Who bare record of the word of God and of the testimony of Jesus Christ, even of all the things that he saw Rv. 1.] And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith to me, See [thou do it] not: I am thy fellow servant, and [one] of thy brethren the prophets, and of them that keep the words of this book: worship God.

[I am thy fellow servant, and of thy brethren the prophets: one of the most striking of several plain indications in scripture that the departed saints are with the Lord and engaged in active service, like the angels, "ministering spirits sent forth to minister to them who shall be heirs of salvation."]

"Salvation."

And he saith to me, Seal not the words of the prophecy of this book, for the time is near. Let the unrighteous do evil still, and let the filthy be still defiled; and let the righteous still work righteousness, and let the holy still be sanctified: behold, I come quickly, and my reward is with me to render to each one as his work is.

[It is more than doubtful if these words contain a curse of reprobation: rather they should be understood in the sense of supposition and warning, evident in the more literal translation here given; as if to say, Let them go on as they will, but I come quickly to render to each of them according to his work.]

For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works (Mt. xvi). Behold, the Lord God will come with strong hand and his arm shall rule for him: behold, his reward is with him and his work before him (Is. xl). I Jahveh search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings (Je. 17). Though Noah, Daniel and Job were in it, as I live saith the Lord God, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness (Ez. 14). For the work of a man shall he render to him, and cause every man to find according to his ways (Jb. xxxiv). Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, and he that soweth to the Spirit shall of the Spirit reap life everlasting (Ga. vi).

I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, so that their right shall be upon the Tree of The Life and through the portals they may enter into the city. Without are the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and every one loving and making falsehood.

I Jesus sent my angel to testify these things unto you for the churches ["you," the angels of the seven churches, addressed from the first]. I am the Root and the Offspring of David; the bright, the Morning Star.

The Root of David hath prevailed to open the Book (Rv. v). There shall be a Root of Jesse which shall stand for an ensign of the peoples; to it shall the Gentiles seek, and his rest shall be glorious. . . . And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots (Is. xi). I will raise unto David a righteous Branch (Je. xxiii).—Till the day dawn and the Day Star arise (2 Pe. 1). I will give him the Morning Star (Rv. ii).

And the Spirit and the Bride say Come! and let him that heareth say Come! And let the thirsting come, he that will, let him take Water of Life freely.

I testify to every one that heareth the words of the prophecy of this book: If any one shall add to them, God will add to him the plagues that are written in this book, and if any one shall take away from the words of the book of this prophecy, God will take away his part from the Tree of The Life and out of the Holy

“Salvation.”

The Night Express Rolls into the Dawn.

23

City, [even] of the things that are written in this book.

I know that whatsoever God doeth shall be forever: nothing can be put to it nor anything taken from it (Ec. iii). Add thou not to his words, lest he reprove thee, and thou be found a liar [false teacher] (Pr. xxx).

He that testifieth these things saith, yea, I come quickly.

For yet a little while, and he that shall come will come and will not tarry. (He. io.)

Amen! Come, Lord Jesus!

The grace of the Lord Jesus be with the saints!

THE NIGHT EXPRESS.

BY BLISS CARMAN (AUTHOR OF CORONATION ODE).

Out through the hills of midnight,

Hurtling and thundering on,

The Night Express from the outer world

Speeds for the opening dawn.

Out of the past and gloom-wrack,

Out of the dim and yore,

Freighted as train or caravan

Was never freighted before;

Down to the morrow country,

Into the unknown land!

And the Driver grips the throttle-bar;

Our lives are in His hand.

His wreckers, grinning and lean,

Are lurking at every curve;

And the Driver plays with the throttle-bar;

He has the iron nerve.

We pant up the climbing grade,

And coast on the tangent mile,

While the Driver toys with the throttle-bar,

And gathers the track in His smile.

The dreamer weary of dreams,

The lover by love released,

Stricken and whole, and eager and sad,

Beauty and waif and priest,

All these adventure forth,

Strangers tho' side by side,

With the tramp of time in the roaring wheels,

And haste in their shadowy stride.

The star that races the hills

Shows yet that the night is deep;

But the Driver humors the throttle-bar,

So you and I may sleep.

For He of the sleepless hand

Will drive till the night is done—

Will watch till the morning springs from the sea,

And the rails grow gold in the sun;

Then He will slow to a stop

The tread of the driving-rod,

As the Night Express rolls into the Dawn;

For the Driver's name is God.

—*Boston Pilot.*

“Salvation.”

Evangelization of The Jews

PROSPECTS OF JEWISH EVANGELIZATION FOR 1903.

JOHN HALL MEMORIAL MISSION.

424 GRAND STREET, NEW YORK.

An unreserved retrospect, in very few words, is now required to throw light on the present and future of this work.

“It is the Lord’s doing, and it is marvellous in our eyes.” Early in 1897, or nearly seven years ago, the Mission to the Jews in Grand street had been thrown out into that street from inability to pay rent consequent on the hostilities of a well known combination of Jewish and Christian adversaries: its furniture sold or stored away; and the premises let to a firm of Jewish merchants who did business in the vacated Gospel Hall for some months. But the Lord still saw fit to “have need of it,” and not only sent one of His disciples to redeem it, but also sent timely providences to peaceably dispossess the Jewish traders and re-open the place to the overflowing Jewish congregations that poured through it and continue to pour through as opportunity is afforded for hearing the Gospel of Jesus Christ.

Again it is the Lord’s doing, and more marvellous than ever, that the creature temporalities of the work have been made up, to this time, in spite of powerful and unremittent hostilities assisted by all but universal neglect. Many times more money has been spent in the labors of Christian millionaires and lawyers civil and ecclesiastical, to destroy the work of God in this place, than all that has been raised to sustain it; and the same hostilities are going on now, so that the builders and defenders of the walls handle the weapon and the trowel together all the time.

In April, 1902, came a second crisis like the first. The Treasurer had nothing, and had exhausted borrowing, to pay the rent and other expenses. Hope and promise deferred soon wore out indulgence, and by June the lights were shut off and notice of dispossession immediate and unrelenting hung over the mission. The last day of grace had almost expired, when again the Lord’s hand was stretched out to save the lamb that His Church had surrendered to be torn in pieces. Our monthly reports have given the financial particulars. The emergency arrangement, now ex-

"Salvation."

Prospects of Jewish Evangelization for 1903. 25

isting, involved the retirement of Mr. Warszawiak from dependence on the mission, while continuing to serve on such support as might come in unsolicited gifts for personal use; while the undersigned assumed provisionally the lease of the premises, with the arrears and expenses, subject to such aid as might be given by others, through the continuing Treasurer, Rev. Dr. James G. Patterson, 140 Nassau street, New York.

Thus the Mission still lives and it is marvellous in our eyes with more marvels than it is proper to tell. It not only lives, but it grows more marvellous than ever, considering its pitiful weakness and insignificance to men, in the supernatural influence that gathers the Jews to it as a centre. I put my name to these statements, under responsibility, because they are all of my direct personal knowledge. With a very little faith I could see my Divine and only Master all this time in person holding up this tabernacle against those who sought to pull it down; and displaying still greater Divine power and purpose in drawing his own countrymen as never before to the Cross on which He was lifted up. But the question racks me: How long will he wait here or elsewhere on a recreant Church, before the day of grace will close on the despised manifestations of His gracious presence in this and other missionary fields of today? Will the churches of America share a like doom with "the seven churches in Asia," dead in dust under the feet of the Moslem?

Here at least, in Grand street, we see His will "signified" by two infallible proofs that cannot lie: (1) that the mission in which he stands centrally revealed must be now organized and sustained by His servants if He has any: (2) that this will have to be done by a few poor and obscure men: for none—not one—of note and influence care or dare to share the present shame of Christ crucified afresh among us here. Yet it is most unfit that the responsibility or the auspices of such a work continue to be held in a single mortal hand. It must be organized on a public and permanent basis, where "sanctified common sense" can see a sound foundation on which to lay with confidence and combine with success whatever an awakened conscience may demand to be given back to God and His covenant people for all that we have received from Him and them through long toils and sufferings past.

"Salvation."

26 *Prospects of Jewish Evangelization for 1903.*

Seeing nothing else to be done, and no one else to do it, I have taken on me to draft a tentative address as follows, and to submit it for any who may be inclined to give their names and service to the organization required, whether as joint incorporators or local auxiliaries. Correspondence is earnestly solicited, for there is no time to lose.

WM. COWPER CONANT.

466 West 151st Street, New York.

TO THE CHRISTIAN PUBLIC AND FRIENDS OF ISRAEL.

The decision of Mr. Hermann Warszawiak to withdraw from dependent relations with any missionary organization and devote himself to the evangelization of the Jews in reliance solely on voluntary and unsolicited offerings directed to the sustenance of his personal labors, leaves a place vacant for service in sustaining and directing those subordinate utilities requisite for an efficient presentation of the Gospel to the Jews, and which are beyond the ability or province of the preacher as such.

We therefore seek to organize in a corporate body such as might be called The Anglo-American Board of Missions to the Jews, those whose consciences can be touched by the claims of Christ's own people for a knowledge of Him of whom none are more ignorant and needy than they; to the end that the associated efforts of Christians may now be pushed to the "open door" presented them by the manifest working of the Holy Spirit among the Jews; through a permanent incorporated body responsible as their agent for the gathering, safekeeping, and judicious application, of funds for the maintenance of Christian "synagogues" existing or future, and Christian works connected therewith, for the winning of these people to the mercies of God in Christ.

The "open door" is now manifest in many ways: especially in a general turning of Jewish minds to the hope of their Messiah and promised destiny, to the investigation of the New Testament, to involuntary admiration of Jesus and pride in Him; but more definitely, by an unparalleled concourse of Jews to the humble preaching place No. 424 Grand street, New York, where an eager crowd in excess of the capacity of the hall is weekly or oftener turned away from the sound of the Gospel they wish to hear. This is not a thing of today, but of more than six years continuance since that place was reopened (October, 1897) and has been

"Salvation."

Appeal for Organization.

27

cept open, by a few indomitable individuals unsupported and unrepresented hitherto by any responsible organization, but upheld by a singular manifestation which they could understand only as of God and as imperative on the servants of God. No personal partiality or partizanship influenced them, even as none such has influenced that unfailing concourse of Jews, summer and winter, regardless of who was the preacher, although five months passed together without a sermon from one who could draw an audience of Jews anywhere else. We do not worship a place: but this pre-eminence of a single place of all the world, where God has condescended to "set his name" among the Jews, though indeed most mysterious, is yet unmistakable, and never more so than at the present time. Will not His people heed it?

Our first endeavor, then, is to maintain, strengthen and enlarge this place, to the glory of no man but of Christ. But the means to pay the future rent are scarcely in sight, while the small income of one man has been drained to the bottom to make it up with the care of the premises on the most penurious scale lacking every attractive accessory and agency commonly found necessary to secure a congregation—and yet with increase rather than slackening of attendance both on the lay Bible class and the stated preaching (still by Mr. Warszawiak). It may be remembered that this brother continues his ministry to the Jews, but without salary or assistance from any treasury, relying under God on spontaneous contributions for the sustentation of his labors, and expressly repudiating all solicitations, from any source, on behalf of himself, of his family, or of any of his assistants.

Without enlarging on further particulars at present, we beg affectionately to urge our brethren everywhere to associate themselves with us in permanent systematic effort for the awakening of due interest in the evangelization of the Jews, and particularly for the maintenance of Christian work in this greatest aggregation of Jews in the world.

Correspondence is earnestly solicited. Rev. James G. Patterson, D.D., (140 Nassau street, New York), remains the treasurer, to whom all contributions of money may be committed, and who gives his services gratuitously, as do all others, not only to the duties of his office, but also as far as possible to the public pre-

"Salvation."

sentation of the facts and arguments of the cause; while much further assistance, in a like disinterested spirit, is needed at large as well as in the local services.

FINANCES OF THE MISSION, 424 GRAND STREET.

At the present date, January 22, 1903, the detailed expenditures for the month of course cannot be given. The receipts for the support of the Hall have not increased one dollar from the total reported in December, making \$255.19 for the seven and one-third months under present lessee etc., since the change of management June 10, 1902. To this date, the expenditures of the lessee have increased \$163, making \$1,522.28; diminished by the above sum received, which leaves a present deficit of \$1,266.79.

FOR BUILDING FUND.

To the \$28.55 reported in December (and the larger sums promised), C. N. L. has added \$5, making \$33.55 in the hands of the publisher of SALVATION. The incorporation proposed on other pages of this number will be used to secure the utilization of such sums, as wells as to attain the ultimate object.

SUPPORT OF THE JEWISH EVANGELIST, HERMANN WARSZAWIAK.

We have to add to the previous accounting of Mr. Warszawiak as an independent Evangelist, \$500 sent to him directly and unknown to the treasurer..... \$500.00
Reported for last 6 2-3 months of 1902, Dec. SALVATION 614.00
Reported further per Rev. Dr. Patterson, to Jan. 22, 1903 8.00
Total, 7 1-3 months, so far as known..... \$1,122.00

We take this occasion to emphasize again the notice that all contributions for the now independent Jewish Evangelist, HERMANN WARSZAWIAK, should, *by his earnest request* as well as ours, be committed to the hands of Treasurer Patterson, (as also, of course, all those for the Mission proper); in order that the amounts may be kept distinct and published in "SALVATION" month by month, and thus donors may be enabled to apportion their gifts according to their own intelligent judgment.

An explicit treaty, under which that mission was saved in June last, from summary dispossession for arrears of rent, provides, on behalf of Mr. Warszawiak and ourselves (1) that the mission revenue and the personal support of the Evangelist should be permanently severed, relieving the latter from responsibility for the mis-

"Salvation."

A Letter from H. Warszawiak.

29

sion, and the mission from the responsibility for him; and (2) that the amounts contributed for those separate purposes, respectively (by whomsoever received) should be separately reported each month, through the common treasurer (Rev. James G. Patterson, D.D., 140 Nassau street, New York), for information and guidance, and incidentally for encouragement and assurance, to donors.

LETTER BY HERMANN WARSZAWIAK.

New York, January, 1903.

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you all, Amen. We have now entered upon another year (the fourteenth since the work was started) of Jewish mission in this city. We have many reasons to give thanks and praise to God for success during the year just closed. He has been first of all, pleased to keep us very busy all the year, and willing to use our humble testimony to the house of Israel. Day in and day out, all through 1902, not for one day has the work ceased because of any reason, and He has been pleased to keep us sufficiently well to be able to conduct almost every meeting of the year (with the exception of one or two), for which praised be His blessed name.

THE ATTENDANCE.

Although not a single printed invitation card or circular has been issued during the entire year, the attendance at all of the meetings was (with few exceptions) to the full capacity of the Mission Hall, and hardly has there been held one meeting on a Friday night when there were not large numbers of Jews turned away for want of room; these Friday evening meetings (being the Jewish Sabbath) are now, and have been especially for the past three months, dangerously overcrowded, every inch of standing room being filled beginning an hour earlier than the time for the service to commence. A dear Christian brother, Mr. Otto K. Osterberg, comes and plays the violin and teaches the people to sing the Gospel Hymns. We feel greatly indebted to this dear brother for this voluntary aid. God bless him.

Of course we have also adopted Friday night for the chief and principal sermon of the week, giving these hungry people a pure evangelical and gospel sermon, and making Christ known to them

“Salvation.”

out of their own Scriptures, and the New Testament. So attentive are they to the preaching of the word that hardly any leave until the close. When one remembers the natural restlessness of the Jews, and considering that there must be in such an audience many a Jew still bitterly opposed to Christ and Christianity, it is really wonderful to see their close attention and complete quietness during a gospel service lasting nearly three hours. It is to me a proof of the presence of the Holy Spirit, and I can only explain it by the promise of Jesus, “and I, if I be lifted up, I will DRAW all men unto Me,” it is the lifting up of the Lord Jesus Christ which holds these restless people spellbound. Many a man has told me, “I would not sit and listen in the synagogue for such a length of time, for anything, but here I feel something holds me, and draws me all the time.” Only yesterday an elderly Jew said to me, “I came in here just for a minute, and have remained all through your service. I now would like to have a personal interview with you, as you certainly have interested me in all you have said, and I am desirous of knowing more about your faith.” I, of course, told him to call at my house next day between 9 and 12, when I receive all inquirers wishing a private interview, and sure enough he came this morning.

A young man told me the other day the following brief story of his conversion: “I have a cousin who attended your Mission here in Grand street and against whom I was very bitter, just for that reason; when I visited him one day and told him what I thought of him, and cursed and ill treated him so much, until we had a fist fight, and I swore I would kill him before I would see him become a Christian, he calmly said to me, ‘Sam, you have never been to hear their preaching in your life. If you will promise me to attend three of their Friday night meetings in the Grand Street Mission, and then remain of the same opinion as now, I will then promise you never once to enter their place again.’ I agreed, and went the following Friday night to your meeting; with difficulty I obtained admission and was struck at once by the crowd of gentlemen, and all Jews, that seemed to listen so attentively. I did not hear very much that first Friday night (now more than five months ago), but the following Friday night I took in every word on the subject, ‘Which is the true religion,

"Salvation."

A Letter from H. Warszawiak.

31

Judaism or Christianity?" and when the following Friday night I heard your sermon on Jer. 23:1-6, I was more than convinced that my cousin was in the right and I in the wrong, and thank God, today we both believe in the gospel of His Son, our Redeemer Jesus Christ."

MANY ACCEPT CHRIST.

It would be hard to tell exactly how many Jews have accepted Christ here during the past year, because for various reasons we have decided not to perform the holy sacraments of baptism and the Lord's supper, and thus all converts go to some regular Christian church for the sacraments. Again, those that in the course of time become believers, often go to other cities to be baptized and we hear of our brethren who become baptized in one city or another, even as far as California. At no time, however, except when the late Dr. John Hall used himself to baptize such large numbers of Jews at this mission did we hear of so many Jews having accepted the Christian faith and received Christ in open baptism as during the past year of 1902.

A FAITH MISSIONARY.

In this connection I wish to bear witness, that although I am not receiving any stipend or salary whatsoever for the work I am doing, but live by whatever the good Lord is pleased to send to me and my family through His faithful children everywhere, who specify their donations for personal use, I have not been in want. Although I admit that He often tries our faith, He has not allowed us to go hungry or without shelter or without raiment. Praised and blessed be His name.

Wishing all our friends, far and near, a very happy and blessed New Year, and trusting that you will often remember this peculiar work of the Lord in your prayers, believe me,

Faithfully yours, in His precious service,
HERMANN WARSZAWIAK.

16 East Eighth Street, New York.

IN MEMORY OF ROBERT BEGGS.

With deep sadness we record the departure from this life on Jan. 17th, 1903, of ROBERT BEGGS, Esq.; a devoted servant of Christ in the eldership of the Fifth Avenue Presbyterian Church and in the Board of Directors of "The American Mission to the Jews," and a tried friend of the mission in Grand street.

"Salvation."

THE JEWISH DRIFT TOWARD JESUS.

Something of a sensation has been caused by the suggestion of a correspondent of the *Jewish Chronicle*, London, signing herself "Mary Magdalena Moses" that lessons from the New Testament be used to supplement the Jewish worship. She writes:

That a feeling of deep veneration for Jesus, his life and teaching, is indeed assuming an important place in Jewish opinion, it were futile to deny. This is no random statement. I could quote the published writings of many a distinguished Jewish cleric and layman in which the Jewish soul's awakening to the divine beauty of the teaching of Jesus is unmistakably apparent. But for the moment I shall content myself by a chance quotation from "The Bible for Home Reading," the work of the president of the Jewish Religious Union. Speaking of the Old Testament, he says:

"Are we to suppose that there could or can be no religious development, no fresh contribution to religious and ethical teaching, beyond what is contained in these Hebrew Scriptures? . . . Such an idea would be very erroneous."

Then continuing, among the good and true elements of the New Testament, he mentions:

"Important and suggestive modifications of the doctrine of retribution and of the relation of suffering to sin, a fresh and noble restatement of the old prophetic doctrine, 'I desire love and not sacrifice,' a passionate enthusiasm for the moral and religious regeneration of the outcast and the sinner, fine teaching about the nature and power of love, and the duty of forgiveness, fresh contributions to the conception of self-sacrifice, suffering and religious inwardness, suggestive teaching on the subject of the divine in man, a striking presentment of the true and intimate relation of the human child to the Divine Father."

Is it too much to plead that this storehouse of spiritual food now lying neglected and ignored by us be drawn upon to assist the meager fare the Jewish Religious Union provides? Surely it is a little thing I plead for; but so pregnant of religious potentialities that I make so bold, here and now, to invite a conference of soulful men and women to discuss with the ecclesiastical chief of the Union, the Rev. S. Singer, the advisability of the introduction of spiritual "lessons" from the New Testament to supplement the worship as at present conducted at the services. It would be unnecessary for the president of the Union again to prove his sympathy with the great and noble teachings of the New Testament; the quotations I have given above amply demonstrate his attitude on the subject; but a restatement of his views at the suggested conference (at which I propose the Rev. A. A. Green should preside) would be very helpful and encouraging to those of us whose souls are sick unto death for a deeper saintliness.

“Salvation.”

The Root Element of “Total Depravity.” 33

WHAT IS ORIGINAL AND ESSENTIAL SIN?

Sin of self-love possesseth all mine eye
And all my soul, and all my every part;
And for this Sin there is no remedy,
It is so grounded inward in my heart.

—*Shakespeare.*

Of no other mere man than Shakespeare can it be so truly said that “he knew what was in man.” And, to quote him once more, “to know another man is to know himself;” or, to know himself is to know all men. The knowledge of sin in its essence is revealed in the above lines of the sixty-second sonnet, as it is not in all the metaphysical or physical theories of sin and Adam’s fall or ours, that have distracted Christian theology since the time of Paul.

The conception of sin that has dominated theology is that of physical sin, or sin in the sphere of moral actions and sentiments. But we are compelled to look beneath a phenomenon like this for some essential cause identified with the race life and as surely transmitted throughout the race as that life itself. Moral philosophy names this The Will; and while it finds no difficulty in the hereditary transmission of the Will’s perverse bent, it fails to find a rationally conceivable origin for that perversity, either in or behind the single test of obedience given in the third chapter of Genesis.

The Bible idea, however, is simple, luminous, and without difficulty for the humblest understanding. Shakespeare’s idea, too, corresponds at once with the common consciousness and with the Bible story of the Fall—unless misunderstood by taking “self-love” in the narrow customary sense, of preference for our own good above that of others. That is not the root of it; nor could so shallow a concept have occupied the thought of Shakespeare, unless he were most uncommonly nodding. The third chapter of Genesis clearly develops the root of it and relieves the subject of mystery, if we look beneath the incident to that which it involved: SELF DIRECTION; or the man’s own nature enthroned as his lawgiver and guide. Nothing more is needed as cause or explanation for all that we have known of evil, moral or whatever, since man in Adam took that course of secession and independence; renouncing his native subject relation to the Father of spirits and that direct vital communion of God’s own life, love and light.

“Salvation.”

34 *The Root Element of “Total Depravity.”*

which alone is life, and moral, spiritual or physical good for any creature.

This conception of sin; not as some mysterious *virus* of depravity injected into the previously pure nature of man, undefinable what or whence; but simply as loss and negation of Divine life: life self-severed from its source and ceasing as any cut-off stream would cease; ceasing to bear up the orphan and outcast soul, by a divine indwelling, above the control of appetites and passions; in one all-comprehensive word of God's own—DEATH: this conception covers everything that has followed. “In Adam's fall we sinned all” is not true if it means that we all participated as individuals in committing the original sin. Rather is it that in Adam's falling away from God, the very soul that he was to reproduce in offspring was left an alien from God and from the love, life and light which is in and of God alone. Mankind was created but once, and has multiplied from one and the same soul root ever since; for it is inconceivable for one to beget anything but a substantial reproduction of himself; and howsoever or whensoever that soul wrenched itself off from God, it wrenched itself in all its succeeding individuals off from the life of being, which is wholly in God and from God.

Too many good people fail to rise above sensuous perceptions, and so unconsciously cherish a gross materialism in the common idea that each of us is of a separate soul, as well as a distinct person. To many it has never occurred that all the distinct persons are branches from one universal being or soul as a root. They understand that the apples on a tree are all from one seed, and are alike only because they are from one seed; and that if they and all the apples that should ever grow from them could be regathered into one apple as at first, that one would be the very apple in which all of them are in fact now unified, not by a common resemblance, but by a common origin and therefore a common nature in every respect.

But the Christian consciousness, under the tuition of the Holy Spirit “convincing of sin” and what it is, will grow to the conception of sin expressed by Shakespeare, which every one, the most innocent of us, can recognize within (even to the end of a Christian life on earth) and can recognize as potentially that exceeding evil and bitter thing that God must hate with all the force of His

“Salvation.”

Spiritual Death, and New Birth, Compared. 35

infinite love. It is not that we “sin”—supposably we might not—that is but a symptom or skin eruption from a radical disorder that theology has failed to define correctly. It is, to repeat, simply SELF in self-direction; Nature out of her place (how monstrously!); or, in the phrase of an Apostle, “lawlessness;” casting off from the Spirit of God, and so missing wisdom as against native ignorance; losing spiritual power to control temptation, appetite and passion, and losing above all, that selfless love which is of God, its only source, and which has become actually inconceivable to every child of Adam until very maturely “taught of God” by the Holy Spirit.

Now, for a fuller illustration of our problem, turn we from its title to another: What is the grand correlative, Redemption? We have inherited by nature a loss, a death from God. We must then inherit from a second divine parentage a re-union with God—from what parent but Himself, who originally breathed the living soul into filial Man? A New Man, a second Adam, begotten by God in man, the son of both, mediates a new and divine generation for every lost soul that will receive Him and in Him “receive power to become a child of God” again, and return to the communion, control and life of the Holy Spirit proceeding from the Father through the Son.

There remained the guilt and death penalty that rests on our primal seceder and all of us who have repeated and wilfully confirmed for ourselves his departing from the living God. The great mystery of the Gospel is the voluntary assumption by one representative Head given and accepted by God for us all, of that tremendous curse under which the Man Jesus sank in the All-sinner’s doom, but rose again in the triumphant majesty of the Son of God, bearing up with Him in his resurrection a human race of His own, redeemed in Himself to God.

“OUR WILLS ARE OURS TO MAKE THEM THINE.”

It seems that if ever an utterance from an uninspired source was worthy to be bound in with the divine sayings of our Lord himself, it was this noble motto taken from the moral masterpiece of Tennyson. As a “treatise on the Will” in its relation to the Will Supreme (whether found filial or alienated) does it not

“Salvation.”

36 “*Our Wills are ours to Make them Thine.*”

out-value the entire library of metaphysical theology? On the creature side, it is a perfect expression of what we have to do, and can do in consent, in coming to God. The power of actual change is another, and resides only in the Spirit of grace, on whom we cast our wills “to make them Thine.”

Among particular specifications under the great head—the Will—probably the chief of all would be expressed by using the phrase thus:

Our LOVES are ours to make them Thine.

We have certain persons in a sort of possession, by nature. We have them, then, to make them His. How do we have the affections in which we hold them, to make those affections also His? Have we not been in a manner asserting those natural affections and the possession of them, as our separate estate, and failing to put the affections themselves as well as the persons into our living oblation to God?

In other words, we love our children, etc., as our own more than as God's. While recognizing, as we must, that from every point of view they are more His than ours—indeed they are *rather* His than ours—we hold the affection itself separately, by ourselves, little thinking of blending it with the love of God to them, and with His all-proprietary interest in their persons. Although confessing that we ourselves and they are the Lord's and not our own, we exercise our natural affections, as if *they*, at least, were our own. Give their objects up to His service, and to His will—O, yes! But is our love for them an under-current in our love of God, or is it a separate earthly passion? Brothers and sisters love each other for their parents' sake, and for this cause, namely, that “every one that loveth him that begat, loveth him also that is begotten of him.” Is this also become a supreme “why” for all our human loves, not indeed obliterating or dulling them in the least, but in transcending them, exalting them into a participation with God Himself in love. As He is ours, and we are one with Him, all that are His and ours are doubly ours; all that are naturally one with us become also spiritually one with us in Him, and that forever.

The thought is hard to frame, and harder to communicate; but meditation and trial of it may make it clearer by degrees.

OUR LOVES ARE OURS TO MAKE THEM THINE.

“Salvation.”

“Beloved, Believe not Every Spirit.”

37

“QUENCH NOT THE SPIRIT.” YET “TRY THE SPIRITS.”

The Presence of God is the Presence of the Holy Spirit. Here, at least, we know no other. Of that Presence we have sure evidence whenever we feel an inward prompting to godliness, or warning against spiritual evil. Grateful hourly recognition of such Presence and favor as this, completes for us that “communion of the Holy Ghost” so often invoked in the Apostolic benediction. Whatever may or may not be true of other special intimations supposed to come from the Holy Spirit, these and their source we cannot mistake, and to recognize them and to prize them is a form of the *Practice* of the Presence of God, most important to be inculcated by religious instructors, and also almost entirely unthought of.

When, however, the Apostle John cautioned us not to believe every spirit, but to try the spirits by the Word of God, it is reasonable to suppose that he had in mind not only embodied spirits, but also the inward suggestions which some of the most pious people implicitly accept as Divine, without question. But question is obligatory. For instance, a very pious young man, well known to the writer in earlier days, failed to keep an appointment on a certain occasion, because, as he explained, “the Spirit” told him to remain at home, for he knew not what. It would be safe to guess that a suggestion to violate an obligation or commit in any way a moral wrong, could not come from the Spirit of holiness. And even as to inward suggestions in themselves morally indifferent, would it not be well to suspend judgment and “try the spirit” by palpable considerations of duty and use, if such be present?

A young man who subsequently came into national notoriety by obeying an impulse which he presumed Divine of course, because he had it, had been accustomed to pray in the Fulton street daily meeting with noisy demonstrations of an unusual and distracting character. On being asked if it might not be more useful to others if he could temper his interjected groans and gasps, he replied that he dared not do so, for he would be “quenching the Spirit” and “sinning against the Holy Ghost.” This illustrates the morally indifferent impulses which might properly be subjected to trial by considerations of occasion and effect.

It is a delicate question, which might nevertheless be considered, whether the unaccountable impulses which seize upon certain persons with great force, may not, even when religious in character, be

“Salvation.”

38 ‘*Quench not the Spirit.*’ Yet ‘*Try the Spirits.*’

akin to those described by alienists as “imperative impressions,” characteristic of insanity. A very delicate balance of imagination, thought and will, tending to false but intense actualization of mental images or impulses, might account for the assurance of Divine inspiration so often felt by persons of excitable temperament and fanatical views, directing them to this or that. This is an additional caution against blindly obeying monitions that transgress the rights or good of others, as in the instances related. How priceless is the written Word as the arbiter of our oft-wandering imaginations! Yet we need the same fear and caution to square the Word with itself, the spiritual with the ethical, as to square our suspected inspirations with the Word. It was a terrible assurance of inspiration and biblical authority in morbidly religious and unbalanced minds, that compelled a man and woman in Massachusetts, some years ago, to sacrifice their son to Jehovah in imitation of Abraham. Hundreds of Christian parents are now immolating their children to a false doctrine of “faith healing,” through neglect to compare scripture with scripture and preserve the consistency of the Word with itself. But what can the silly sheep do when the shepherds themselves “cause them to go astray”?

There is much religious literature, on which we would not comment lightly, showing how inward suggestions, of mysterious origin, have directed the way to the most beneficent temporal and even spiritual consequences. It is true that most of the godly are strangers to mechanical direction by the Holy Spirit, so far as they are aware. It need not be denied, however; nor, on the other hand, should it be forgotten that numerous coincidences of a remarkable character may attend the observance of such intimations; especially in the experience of those who habitually watch for them and are by temperament disposed to them, and so in the course of their lives find many “come true”—as all kinds of signs, omens and medicines do.

But let us not try to be wise above that which is written, on either side of a question so unspeakably sacred and occult as the operation of the Holy Spirit. In fact, we do need to “believe in the Holy Ghost” a great deal more rather than less than we do. And where we began in this note, there at least, is a sure and sufficient footing to begin on and go on upon, without danger of presumption in recognizing “the love of the Spirit” in every spring of spiritual good within us, great or small.

“Salvation.”

‘*Quench not the Spirit.*’ Yet ‘*Try the Spirits.*’ 39

HOW I ASCERTAIN THE WILL OF GOD.

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord’s will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God’s will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found his method always effective.—*George Muller.*

THE CEASELESS AND MEASURELESS PROCESSIONS OF LOST SOULS.

How can we gain an adequate impression of the numbers of people on the earth now unreached by the message of the gospel? How little conception we have of the population of China, for instance. If its four hundred millions of people should march in single file by a given point at the rate of three miles an hour, it would take over thirty-four years for the procession to pass; and would it come to an end then? No! for by the time it had passed, another generation of people would continue the endless march. Among these millions of souls what are the few hundreds of missionaries now sent to them?—*Missionary Herald.*

“THE GLORY OF ISRAEL”

(meaning Christ) is the happy title of the organ of the Union Mission to Israel in Pittsburgh, Pa. Motto from Luke 11:32—“A Light to lighten the Gentiles, and the Glory of thy people Israel.” Fifty cents a year. Rev. Thomas M. Chalmers, editor. Maurice Ruben is Superintendent of the Mission; which has affiliated Unions in twelve cities of Pennsylvania, Ohio and New York.

“Salvation.”

Critical Study of the Bible.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, AND 3RD QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

REHOBAM AND JEROBOAM.

THE CLAY AND THE POTTER'S VESSELS.

One after another, the human instruments of Redemption and types of Christ are tried, tested, found wanting, and cast away. Construe it as we may, such is the story of the past throughout, and will it not be of the future until the only victor shall finally bind and destroy the Devil? First it was the trial and fall of the Father of Men; then of the church of Abel and of Seth; then of that of Noah; then of that of Abraham, many times repeated, even in Moses and Aaron, in the theocracy of the “Judges,” in the kingdom of Saul, in the kingship of David and Solomon with the most striking of catastrophes in the apostasy and ultimate reprobation of the great majority of the posterity of Israel; in the final fall of Judah also, under the kings, and that of the chastened remnant brought back from Babylon under Daniel and the priests, crowned with their crucifixion of Christ and their obliteration as a people now these two thousand years! All these were prophetic types and forerunners of Christ or his kingdom—every one found flawed and broken as a marred vessel in the hand of the potter.

To these succeeded the Apostolic Church to represent the coming Kingdom; with what issue was seen in the idolatries and tremendous crimes of Rome, and the later corruption of the Churches of Asia, with their subjugation under the heel of the Moslem. Now we are living under still another Reformation, to what end God only knows, but we may well fear, if we consider past and present analogies. True, this is “pessimistic,” as all the prophets were in their day; and it is generally cried down as God’s warnings always were until the judgment fell. As of old in all cases, there is every grace of respite and encouragement given for repentance, and still it is again in question what shall be the result. But it is a most portentous fact before our eyes, that God is building

“Salvation.”

The Clay of the Potter's Vessels.

41

again a new Church out of heathen races, that already begins to shame the best in Gospel lands; simultaneous with multiplying signs of our following in the footsteps of a string of predecessors. If the older of us do not live to see those awful signs reversed and falsified, the younger will see the awful precedents repeated, until the failure of the human, from Adam to the last, shall have been sufficiently shown, and Christ shall be ready to take the kingdom in person and make an end of the miserable series. All the while, however, He has saved a hidden seed of Man by God. Happy my soul if hidden also among them until at last He shall gather his jewels and establish the kingdom of His saints!

Jeremiah XVIII. The word which came to Jeremiah from the Lord, saying: Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work upon the wheels; and the vessel that he made of clay was marred in the hands of the potter, so he turned again and made it another vessel as it seemed good to the potter to make.

Such are the “*Outlines of Sacred History*” writ large.

REHOBAM AND JEROBOAM.

The secession of the Ten Tribes from the house of David was not more a political than a religious secession. The successive failures of David and Solomon in their typical headship of God's kingdom gave the Prince of this world his opportunity to lead away the people whom those kings had prepared for unbelief and error. The splendid period of Solomon but intervened between the stages of apostasy begun in David's fall, and carried on the seeds of dissolution within itself until they ripened in the religious and political sloughing-off of the major portion of the sacred kingdom.

It had been well understood throughout all Israel that the House of David was the anointed of God in kingship like the house of Aaron in priesthood, and that the two were Divinely inseparable. Loyalty to both was the test of faith in that day. Disloyalty and unbelief were one and the same thing in both relations, and cannot but have been so understood and intended. But the sins of David and Solomon had undermined the faith of the people, and prepared ruin (as God had foretold) for the visible structure of a sacred nation. It is evident however that

“Salvation.”

not only the faith and loyalty but also the conscience, of the popular mass, had been discouraged (such as there had been of it) by those potent examples of evil. For this second rising of Israel at large against the House of David had no direct relation to the sins which really underlay the unbelief and rebellion, or caused the failure of theocratic power in the hands of the royal house. They complained only of that form of royal transgression that physically oppressed them by extortion, with the scandalous official corruption that naturally attends it, as in Turkey and China today. It should not be forgotten that the original adhesion of Saul's Israel to God's Anointed was reluctant, half-believing, and ultimately completed by force, and had already been broken, and again enforced by arms, in David's own time. So that Solomon's powerful and ambitious minister, Jeroboam—who had fled to Egypt from a detected conspiracy against his king—was now re-called by the mutinous tribes to head them in the demand for redress of grievances, or, in the alternative of secession and re-establishment of the northern kingdom that had been Saul's.

On the other hand, the politic and conciliatory counsel of the old heads who had served in Solomon's masterly administration, seemed to Rehoboam unworthy of the inheritor of that mighty sway, and of the “Divine right” by which he claimed the unconditional allegiance of all God's people. With the self-confidence, thus fortified, of a born-and-bred despot, Rehoboam unhesitatingly chose, or retained, the counsels of the coterie of haughty young aristocrats among whom he had grown up.

They believed in whips as the proper answer to dogs and popular complaints, and in a more crushing severity as the sovereign cure of increasing discontent. Such was the answer given to the respectful plea, and the conditional loyalty, presented to Rehoboam, as a reformed constitution for the beginning of his reign. No constitution, no kingdom, was the fact which he quickly discovered, from an initial attempt to enforce the obnoxious taxation, in which the old finance minister of two reigns (Adoram, who “was over the tribute” under David, 2 Sam. xx:24.) lost his life, and the king barely saved his own by a precipitate flight from Shechem, leaving Jeroboam to be crowned king there instead of himself, so far as the bulk of the kingdom was concerned. A military attempt to recover the lost tribes was frustrated by Divine proclamation through the mouth of a prophet, and by a ready acquies-

“Salvation.”

Rehoboam and Jeroboam.

43

cence of the army, if not of the young Government, in the hopelessness of subjugating ten or more with one. 1 Kings XII:24.

While Rehoboam went on from sin to sin, and ultimately began to copy his father in idolatry as well as tyranny, Jeroboam at once plunged headlong into infidelity, exchanging the promises that God gave him for those of a carnal policy of state craft and priest craft. Shrewd in his generation, though unbelieving in God, he began by copying in gold, from the temple at Jerusalem, the symbols of the 'creation's worship of its creator, the cherubim, called "calves" in the idolatry of Aaron as well as of Jeroboam, 1 Kings XII:28; evidently from that chief one of their four aspects, which represented the "clean" sacrificial animals offered in atonement for the creature. These symbols he established in two temples more convenient of resort for the ten tribes than that of Jerusalem, and persuaded most of the people that these shrines were equivalent in religion to the former, besides being much more convenient. The people who feared God, however, clave obediently to his ordinances; particularly the Levites; and as they persisted in resorting to the temple services at the appointed times, Jeroboam in his policy banished them altogether; so that the better element of the nation, generally, with the Levites, became settlers in Judea under king Rehoboam. To fill the priestly offices thus vacated, Jeroboam created a priesthood of his own "from the lowest of the people;" men of more independent circumstances being of course unwilling to leave their tribal associations and patrimonies for the condition of a new and dependent caste. So Jeroboam erected his new religion (as others have done, to this day) in careful imitation of the true. Beginning, however, in unbelief toward God, and rejection of his institutions, such a religion could only proceed unto more ungodliness, and result in undisguised idolatry of the symbols—not objects—of worship which God had appointed. They "became a sin unto Israel;" and Jeroboam became a proverb as the man who made Israel to sin, and brought on the kingdom he had founded the curse of extinction and of captivity "beyond the river" of Babylon, pronounced by Ahijah the prophet, (1 Kings XIV:15) and fulfilled 200 years later, 2 Kings XV:29.

Meanwhile, Rehoboam fortified his border cities against the hostile neighbor, and gathered considerable strength both religious and material out of Jeroboam's apostate policy. In the name of the God of Israel and of the royal Messianic house, and with all

“Salvation.”

the sacred institutions intact, the Jewish kingdom flourished in self-satisfaction for three years. Then self-satisfaction grew to unbelief in God, apostasy, idolatry, and prevailing vices of the grossest kind—wonderful to relate—such as had made Sodom itself intolerable.

There was chronic war between the two kingdoms, and the king of Egypt, who had been Jeroboam's patron, intervened, captured Jerusalem, and carried off all the treasures of the Lord's house and of the king's palaces, which Solomon in his unexampled glory had gathered.

BIBLE REVISIONS REVISED.

MATTHEW XXIV:1-14.

1. “And was going on his way” (R. V. *eporeueto*) is a justifiable emendation, with a certain significance. It implies that the disciples, in directing his attention to the magnificence of the temple structure, interrupted the progress of his steps and his thoughts with their patriotic pride, and gave him the occasion to crush it with the answering prophecy of unexampled destruction which was fulfilled to the letter by Titus, within thirty-five years.

2. “Thrown down,” literally *loosed down* (*kataluthēsetai*): not merely overthrown, but separated one from another: a most extraordinary and complete annihilation of structure which left (in fact) no sign.

3. “Privately” (*kat'idian*) might well be as usual, *apart*; as he paused to rest on the Mount of Olives in his way to Bethany. The inquiry of the disciples took a surprising scope, for them, which it is not easy to account for: “the sign of thy presence and of the consummation of the æon?” (These amendments required in both versions.) Had he connected the destruction of the temple apparently, with a second presence, and a winding up of present conditions in the world? Or had they already apprehended the impending interruption of His career?

At all events, he now proceeded to unfold the future, not only of Jerusalem, but of His Church and of the world and its judgment, in a discourse of greater prophetic fullness than any other that he has left on record; extending through the long chapters, xxiv and xxv, 96 verses.

To the first question he replies first, to caution them and their

“Salvation.”

successors, against the “presence” of false Christs, who would appear, from time to time, and lead astray many deluded followers. “Lead astray” (*planēsē*, R. V.) is more definite than simple “deceive.”

Next he passes to the ‘signs’ for which they inquired, warning them not to be disturbed by signs of the end in the form of earthly tribulations, until, *thereafter* (v. 29 and Luke xxi:25) celestial portents shall assure them of the approaching or immediate consummation.

5. “I am the Christ” (R. V.). The definite article should by all means not be omitted here.

6. And ye are going (*mellēsete*) to hear of wars, etc.: look [but] be not frightened; for they must come (*genesthai*), but the end is not yet.

8. But all these things are the beginning [better a beginning] of travail (R. V., an important emendation for “sorrow”) *ōdīnōn*, pangs or throes of birth.

9. “Then” (*tote*) they will deliver you up, etc. The adverb is ambiguous according to accent: at that time emphatically; or, at times, from time to time. The former sense, adopted in the versions, is perplexing, for it seems to indicate that the persecutions among all nations are to accompany or follow the wars, famines and earthquakes; contrary to general experience, so far. The latter sense is proper, and free from difficulty.

“To be afflicted (A. V.) “unto tribulation” (R. V.). It is *cis thlipsin*, unto oppression; more literal and definitely political than either version.

“Hated of all nations” (both versions) more exactly, under (*hupo* with genitive) all the nations, as under the whole heaven.

10. “Betray one another” (A. V.) better expresses the treacherous action referred to, than “deliver up,” of the Revision.

11. Many false prophets will arise, and will lead many astray. The predictive future (here and usually quite ignored in archaic English and imitative versions) would restore a lost distinction between *will* and *shall*; between things that simply will be, and things required.

12. “And because iniquity shall abound” (R. V., be multiplied). *Anomia*, sedulously rendered in the literal sense *lawlessness*, by the Revisers elsewhere, seems at the present time to be “coming to

“Salvation.”

the full” (*plēnthunthēnai*) in fulfilment of the prophecy in that sense. We might read thus: By reason of lawlessness coming to the full, the love of the many, etc. [*The many* (R. V.) is good.]

13. “But he that endureth” R. V. (*hupomeinos*, aorist past) “shall endure” (A. V.): literally he who endured, *i. e.*, shall have endured; or rather, remained or held out *under* it.

14. After encouraging his followers with the assurance that the end shall not come until the testimony of the Gospel shall have been proclaimed to all nations, Jesus returns in *v.* 15 to their original question, the sign of that destruction of the temple, of which He had at the first warned them. It is necessary to disentangle some threads that unnecessarily seem to run into the end of this passage.

A COLLECT OF MILLENNIAL PROMISES.

(Is. LI.) Hearken unto me, O my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the peoples. My righteousness is near; my salvation is gone forth, and my arms shall judge the peoples; the isles shall wait upon me, and on my arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. (XXXIII.) Jahveh is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness; and wisdom and knowledge shall be the stability of thy times and strength of salvation.

Rejoice greatly, O Daughter of Zion! shout, O Daughter of Jerusalem! behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto you.

ISAIAH LXI.

The Spirit of the Lord God is upon me, because Jahveh hath anointed me, to preach good tidings to the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives

"Salvation."

A Collect of Millennial Promises.

47

and the opening of the prison to them that are bound; to proclaim the acceptable year of Jahveh and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of Jahveh that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. For as the earth bringeth forth her bud and as the garden causeth things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

(Is. XLII.) Behold my Servant whom I uphold, my Elect in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. . . He shall not fail nor be discouraged till he hath set judgment in the earth and the isles shall wait for his law. I, Jahveh, have called thee in righteousness, and will hold thy hand and will keep thee, and give thee for a covenant of the peoples, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

(Is. LII.) Behold, my Servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee, his visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider. (Lv.) Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not and nations that knew not thee shall run unto thee because of Jahveh thy God and for the Holy One of Israel, for he hath glorified thee.

(Lxv.) I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me, to a nation that was not called by my name.

(Is. xxv.) And it shall be said in that day, Lo, this is our God; we have waited for him; and he will save us; this is Jahveh; we will be glad and rejoice in his salvation. . . (Is. ix) For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of Jahveh of hosts will perform this.

“Salvation.”

(Ps. XL.) Jahveh said unto my Lord, Sit thou at my right hand until I make they enemies thy footstool. Jahveh shall send the rod of thy strength out of Zion: rule thou in the midst of thy enemies; thy people shall be willing in the day of thy power.

Then thou spakest in vision unto thy Holy One and saidst, I have laid help upon One that is mighty; I have exalted One chosen out of the people; I have found David my Servant, with my holy oil have I anointed him, with whom my hand shall be established; my arm also shall strengthen him . . . and I will beat down his foes before his face and plague them that hate him

. . . Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.

. . . Once have I sworn by my holiness that I will not lie unto David: his seed shall endure forever, and his throne as the sun before me: it shall be established forever as the moon and as a faithful witness in heaven. (Am. ix.) In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old; that they may possess the remnant of Edom and of all the heathen which are called by my name, saith Jahveh who doeth this. (Mal. i) For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering, for my name shall be great among the heathen, saith Jahveh of hosts. (Zp. iiii.) For then will I turn to the peoples a pure [single] language, that they may all call upon the name of Jahveh, to serve him with one consent. (Zc. ii.) Sing and rejoice, O Daughter of Zion! for lo, I come, and I will dwell in the midst of thee, saith Jahveh; and many nations shall be joined to Jahveh in that day and shall be my people; and I will dwell in the midst of thee and thou shalt know that Jahveh of hosts hath sent me unto thee.

Then I said, I have labored in vain, and spent my strength for nought and in vain: yet surely my judgment is with Jahveh and my work with my God. And now saith Jahveh that formed me from the womb to be his servant to bring Jacob again to him, Though Israel were not gathered, yet shall I be glorious in the eyes of Jahveh, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my Servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth. Thus saith Jahveh, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise;

“Salvation.”

A Collect of Millennial Promises.

49

princes also shall worship, because of Jahveh that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith Jahveh: In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the peoples, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. [They shall hunger no more, neither thirst any more, neither shall the sun strike upon them nor any heat; for the Lamb which is in the midst of the throne shall shepherd them and shall lead them unto fountains of waters of life Rv. vii]. And I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from far; and lo, these from the north and west, and these from the land of Sinim. Sing, O heavens! and be joyful, O earth, and break forth into singing, O mountains! for Jahveh hath comforted his people, and will have mercy upon his afflicted.

(Je. iii.) In those days, saith Jahveh, they shall say no more, The ark of the covenant of Jahveh, neither shall it come to mind, neither shall they remember it, neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem The Throne of Jahveh; and all the nations shall be gathered unto it, to the name of Jahveh, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In Jahveh have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In Jahveh shall the seed of Israel be justified and shall glory.

Mi. iv.) In the last days it shall come to pass that the mountain of the house of Jahveh shall be established in the top of the mountains and it shall be exalted above the hills, and peoples shall flow unto it, and many nations shall come and say, Come, and let us go up to the mountain of Jahveh and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths: for the law shall go forth of Zion and the word of Jahveh from Jerusalem. And he shall judge among many peoples and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn

"Salvation."

war any more; but they shall sit every man under his own vine and his own figtree, and none shall make them afraid: for the mouth of Jahveh of hosts hath spoken it.

(Zc. xiv.) And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea and half of them toward the hinder sea: in summer and in winter shall it be. And Jahveh shall be King over all the earth: in that day shall there be One Jahveh, and his name One.

(Eze. xlvii.) And behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east; and the waters came down from under, from the right side of the house, at the south side of the altar. . . . And when the man that had the line in his hand went forth eastward, he measured a thousand cubits and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me thro' the waters; the waters were to the knees. Again he measured a thousand, and brought me through the waters; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over. . . . Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he to me: These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed: and it shall come to pass, that everything that liveth, that moveth, whithersoever the rivers shall come, shall live. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because ~~their~~ waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine. Rv. xxii. And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree are for the healing of nations; and there shall be no curse any more.

ISAIAH LXII.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of Jahveh shall name. [I have spread out my hands all the day unto a rebellious people: . . . therefore will I number you to the sword . . .

"Salvation."

A Collect of Millennial Promises.

51

and ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name (Is. lxxv). And I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and my own new name Rv. 3:12.] For behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people. (Ps. xlvii). Sing praises to God! sing praises! sing praises unto our King, sing praises, for God is the King of all the earth: . . . the princes of the peoples are gathered together, even the peoples of the God of Abraham, for the shields of the earth belong unto God; he is greatly exalted. . . . [He will rejoice over thee with joy! he will rest in his love: he will joy over thee with singing Zp. iii.] And the voice of weeping shall be no more heard in her, nor the voice of crying. [And God shall wipe away all tears from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more. Rv. xxi]. [I will ransom them from the power of the grave, I will redeem them from death: O Death, I will be thy plagues; O Grave, I will be thy destruction. Ho. xiii. He will swallow up death in victory (Is. xxv). When this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? . . . thanks be to God who giveth us the victory through our Lord Jesus Christ! (1 Cor. xv). And the Lord God will wipe away tears from off all faces, [and God shall wipe away every tear from their eyes (Rv. vii)]; and the rebuke of his people shall he take away from off all the earth; for Jahveh hath spoken it. (Lxiv) For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old: but the sinner a hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and my elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble; for they are the seed of the Blessed of Jahveh, and their offspring with them. And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear.

“Salvation.”

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jahveh. (xiii) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jahveh as the waters cover the sea. (xxxv.) The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jahveh and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert and the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The Way of Holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, and the ransomed of Jahveh shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. (xxxiii.) Thy eyes shall see the King in his beauty: they shall behold the land that is very far off. . . . Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive, of a stammering tongue that thou canst not understand. Look upon Zion, the city of our solemnities: thy eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Jahveh will be to us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. [It shall be a river the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High (Ps. 46:4)] . . . And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

“Salvation.”

(Je. III.) Then shalt Jerusalem be holy, and there shall no strangers pass through her any more. And in this mountain shall Jahveh of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; and he will destroy in this mountain the face of the covering cast over all peoples and the vail that is spread over all nations.

(Zc. XIV.) And it shall come to pass that every one that is left of all the nations that came against Jerusalem shall even go up from year to year to worship the King Jahveh of hosts and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King Jahveh of hosts, even upon them shall be no rain.

(Zp. II.) Jahveh will be terrible unto them; for he will famish all the gods of the earth: and men shall worship him, every one from his place, even all the isles of the heathen. (Je. XVI.) O Jahveh, my strength and my fortress and my refuge in the day of affliction! the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

Sing unto Jahveh a new song and his praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof; let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains! let them give glory unto Jahveh and declare his praise in the islands.

(Is. XVI.) For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land; and in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness. (Ho. VI.) His going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth. (Ps. LXXXIX.) For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my Servant, Thy Seed will I establish forever, and build up thy throne unto all generations. And the heavens shall praise thy wonders; thy faithfulness also in the congregation of the saints.

(Is. XIX.) In that day shall five cities in the land of Egypt speak the language of Canaan and swear to Jahveh of hosts; one shall be called the City of Destruction. In that day there shall be an altar to Jahveh in the midst of the land of Egypt, and a pillar in the border thereof to Jahveh; and it shall be for a sign and a

"Salvation."

witness unto Jahveh of hosts in the land of Egypt; for they shall cry unto Jahveh because of the oppressors, and he shall send them a savior and a great one, and he shall deliver them. And Jahveh shall be known to Egypt, and the Egyptians shall know Jahveh, in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jahveh and perform it. And Jahveh shall smite Egypt; he shall smite and heal it; and they shall return even to Jahveh, and he shall be entreated of them and shall heal them. In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve [Jahveh] with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom Jahveh of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.

(Je. XLIX.) Thus saith Jahveh of hosts: Behold, I will break the bow of Elam, the chief of their might; and upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no land whither the outcasts of Elam shall not come. . . And I will set my throne in Elam, and will destroy from thence the king and the princes, saith Jahveh. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith Jahveh.

(Je. XLVIII.) Wo be unto thee, O Moab! the people of Chemesh perisheth: for thy sons are taken captives and thy daughters captives. Yet will I bring again the captivity of Moab, in the latter days, saith Jahveh. (Je. XLIX.)

Concerning the Ammonites, thus saith Jahveh: . . Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee, and ye shall be driven out, every man right forth, and none shall gather up him that wandereth. And afterwards I will bring again the captivity of the children of Ammon, saith Jahveh.

(Je. XII.) Thus saith Jahveh against all my evil neighbors that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return and have compassion upon them, and will bring them again, every man to his heritage and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, Jahveh liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith Jahveh.

"Salvation."

Where Christ is Marching On.

55

THE NEW CHRISTENDOM.

The papers of India as well as of Great Britain are commenting at length upon the facts brought to light by the recent census in India. Great surprise is expressed everywhere at the unexpected growth of the Christian faith. The leading English newspaper of India, and one that is recognized as having no prejudices whatever in favor of Christianity, says: "The most remarkable feature of the returns is undoubtedly that presented by the figures relating to Christianity. It is impossible not to be struck with the energy with which mission work is being carried on, and with the success which is attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which cannot be explained away. And this increase, amounting to 638,861, is shared by every province and state in India; even Bombay, Central India, the Central Provinces, and Rajputana, where the famine was most severe, show considerable increase in the Christian population, though it is in Southern India, in Madras and the Native States of Travancore and Cochin, that the greatest increase is recorded. Madras now has a total Christian population of 1,024,071, and the Travancore and Cochin Christians number 910,409, an increase of 195,758 in the decade, the total population of the two states being 3,764,182.

Now the whole work of the American Board at the Hawaiian Islands [now a Territory and nascent State of the United States] is to be transferred to the Hawaiian Evangelical Association. The mission was opened in 1819. The total cost for the eighty-four years has been \$1,577,956.27: a large sum, but how insignificant compared with the work accomplished! There is a record of 65,898 native Hawaiians received into the churches since the mission began, but no figures can measure the social, moral and religious influences that have attended this work.—*Miss'y Herald*.

BUT WHAT ARE THESE, AMONG SO MANY?

Nearly one hundred and fifty Congregational churches are supporting missionaries of the American Board assigned to them. Many Sunday-schools, Christian Endeavor Societies, churches, and individuals are giving their money for foreign missions for the support of native agents under the care of the missionaries.

As to the question of the reoccupation of Kalgan and Lin Ching stations, in the North China Mission, which were closed by the Boxer uprising, the Prudential Committee feels compelled by the financial condition of the Board to incur no additional expense in the missionary work in any field.

In the face of opportunities which are most inspiring, there is a lessening of receipts which seems ominous. Advance seems out of the question. Unless resources are increased, withdrawal is inevitable.—*Missionary Herald*.

"Salvation."

56

Where Christ is Marching On.

IN NORTHERN KOREA.

The work in Northern Korea, is probably the most remarkable missionary work in the world. In less than eight years and with no institutional work except the hospital, until the last year or two (when self-supporting primary schools have been pushed and which now have an attendance of nearly 1000, and an Academy enrolling 57 students last year, with prospects of doubling the coming year), the simple preaching of the Gospel, not in spectacular ways or in streets to great and curious crowds, but mostly to little groups of sincerely interested persons, often to one alone, the Good News has spread, and those who believed have gone on and told others, so that through believers the Message has been spread and continues to spread, so that from 1895, when there were about 100 adherents, they now, August, 1902, number some 15,000! The total number baptized in these two stations are 3,728. The number baptized last year was 784.

The churches are all practically self-supporting and except in one or two instances (and in them they are rapidly paying back what was advanced), they have entirely provided their own places of worship. The number of Christian groups are over 200. The way things are done here has been accounted

"PECULIAR."

Self-support has been pushed to what was often a painful point. And this has hurt the missionary who thought that the application of the principle in its severe aspects would injure the work. It has not done so, but has strengthened it throughout.

Buddhism is on the decline here. Monasteries are deserted and decaying, and priests are infrequently seen. Confucianism is also not enthusiastically supported as it once was.—*J. Hunter Wells, M.D., in Assembly Herald.*

GLIMPSES OF A KOREAN "HELPER."

Ten years ago Mr. Chun was a heathen farmer living in the village of Kun Kokai, ten li from Seoul. In the fall of 1893 he first heard the Gospel from a missionary out preaching and book-selling in the villages. From the first he manifested a deep interest in the salvation of his relatives and friends, who looked upon him as demented. He was pretty heavily in debt and he made it a matter of special prayer that God would help him to get out. Besides working on the farm he sat up at night to braid hairbands, so that in a short time he was able to pay off all his debts. He has endured hardness at the hands of the Romanists, having been twice thrown down and beaten by them. Once he was bound, severely beaten and left lying by the road on a winter day. In telling me about it he said that he wondered at the change in

"Salvation."

Where Christ is Marching On.

57

himself. A few years ago he would have been ready to use his fists and would have been angry, but now he was silent and found in his heart only pity for these misguided men and thoughts of how Jesus suffered. The last talk I had with him before leaving Korea, he said, among other things:

"I spent a couple of days at Tagwultu and there the sisters one after another repeated the scriptures in such a fashion that it quite put me to shame. They repeated whole chapters in the Epistles. They reported 32 dollars saved up from their Sabbath collections. They have been saving this for three years and as soon as they get 60 dollars they are going to build a chapel.

"At one town I was entertained by a rich man, who gave me very nice food, much better than I am accustomed to eat, but I had no appetite for it, and when I went to a poor brother's house the next day and ate a hearty meal, I thought that God had not intended me to eat fine food. That is for other people.

At Sak Nyung, one old man of sixty years comes twenty li every Sabbath. He gets up at daylight and sings a hymn and repeats the creed and the Lord's Prayer. Old Mr. Hong, one of the first to believe here, is full of the Holy Spirit and goes about preaching Christ. He is a well-known scholar and a man of great influence."

—*Rev. S. F. Moore, Seoul, Korea, in Assembly Herald.*

IN MADAGASCAR.

Norwegian missionaries report: "The people flock to hear the message of God as they never did before; not only on Sundays, but once or many times in the week; there are even places where they meet every day for worship in the churches, before they begin their day's work. A little while ago we were so glad when we had three or four candidates for baptism in each church; now it looks as though all would become Christians, if we only had enough teachers competent to instruct them."

GLIMPSES OF UNION S. S. MISSIONARY WORK.

FROM THE SUNDAY SCHOOL MISSIONARY.

One lovely October Sunday I addressed a big gathering at the headquarters of Mill Pond Union School. It was a big day in Rugby settlement—a picture quite in contrast with the primary meetings, eighteen months ago, when three girls and myself brushed the cobwebs and dirt from a borrowed cabin and started the first Sunday-school class in that neglected community.—G. S. JONES.

SOUTH ALABAMA.

Recently four churches representing three denominations have been formed where I had previously organized Sunday-schools. Each year of my Home Missionary work churches have thus been organized by pastors.

“Salvation.”

58 *Glimpses of Union S. S. Missionary Work.*

In the last eight months I have organized thirty Sunday-schools, and, before the year closes, I hope to have about twenty more new ones. As the winter approaches I feel concerned about the welfare of three of my new Sunday-schools, from the fact that they were not provided with comfortable shelters. One is in Florida, in a small oak grove; another in Geneva Co., Ala., under some hickory trees; and the third is also in Geneva Co., under a rough shed. The shed mentioned was to be walled in and be made as comfortable as possible.—C. J. HAMMIT.

MAINE.

Last Sunday I visited one of our oldest schools in this section; there were seventeen present, one a little girl who walks over three miles in the mud to reach this school; the most of her journey is through the woods, and it is long after dark before she reaches home; she is the only one out of a large family that ever goes to Sunday-school or church.

In one school there have been two conversions; in another six, one a little girl ten years old, whose father and mother are both dead. She had been separated from her brothers and sisters and playmates and turned out into the world.—WILLARD E. OVERLOCK.

“IN OUR BOASTED STATE, OHIO.”

Just on the edge of a small river town stands a long row of houses, some patched with boards gathered out of the drift or from old boxes broken up, and used to keep out wind and rain. Entering one of these poor homes we find in one of the small rooms a woman humming a song to a babe that lies in her arms. The husband is away at work on the river. Several children, aged from five to twelve, are standing before an open fire feeding it with pieces of driftwood. They are timid, and watch every move we make.

“Are any of the children attending Sunday-school?” we ask. “No, they have never gone since we have lived here.” “Have you a Bible?” “No, we waited to get settled, but never have been able to buy one because of so many other things we needed,” and a look of pain passes over the face once full of life and hope, now worn and tired. No twenty-third psalm in this house—no story of the lowly Christ-child.

We pass on from home to home, leaving tracts and giving words of encouragement and counsel here and there, until we have been in twenty-five such homes, all on one street; and of these twenty-five twenty have not a child in Sunday-school, and more than half have no part of God’s word in their home.

Let us look again, back from the river several miles, over a clay hill and round through a long hollow, with cabins here and there. We call at each place, seventeen in all, in a twelve-mile drive. Not a home had a Bible in twelve miles.

"Salvation."

Glimpses of Union S. S. Missionary Work. 59

These are only a very few of the 600,000 children in this State who are not in the Sunday-school; think—600,000 outside. Will you help increase the force of workers, who may give all their time to hunting them out and trying to save them?

—JOHN S. BROWN.

SOMETHING THAT SUNDAY SCHOLARS CAN DO.

E. M. Hartley, a missionary of the American Sunday-school Union, in California, has a "wide-awake" school, organized last April. "If a boy chanced to miss a session he is besieged by his comrades on Monday, and expected to satisfy them that his absence was necessary. The day I was there they had secured two new scholars—a man and his wife—and the children fairly danced for joy as they ran to tell me."

HE HAS ANOTHER LIKE THIS: "A FULL ATTENDANCE."

There are but ten children in the district, four of whom are French and cannot talk English. No family lives within two miles of the schoolhouse. Sand so deep that it drifts almost like snow. No church in possible reach. Last Sunday they had a full attendance, including eight children. The school-teacher has been largely instrumental in this increase." (!)

A "ROUND-UP" BY THE SAME.

My first knowledge of El C. was in hearing of the great "round-up" they have each year, always on Sunday. This community is among the hills on the edge of the desert, where there is abundant range for their cattle. Once a year the cattle are all collected together, divided among the owners, and the young ones branded. People come from far and near to see the sight. Many tourists from the East are among them.

I found some good Christian workers from a church ten miles away, who were willing to leave their own services to come over here and carry on a Sunday-school. It has worked wonders in the community. The attendance is all we could ask. People have come to believe in it. Two persons have been happily converted.

"SUFFER LITTLE CHILDREN AND FORBID THEM NOT, TO COME UNTO ME!"

Some years ago a bright little girl of twelve heard the invitation to confess Christ given from the pulpit. Later in the day she shyly told her pastor she was ready, and asked if she might unite with the church. Next day her father positively refused to permit her to take the step. He said he thought she had better wait a few years.

If only that father—and other fathers like him—could hear the bitter cry of a Christian mother as she talked with her pastor of her wayward son! "Oh, why did I not encourage him, when,

“Salvation.”

as a child of ten, he told me he wanted to join the church!” she said. “But I persuaded him to wait a year or two. Obediently he waited. He is waiting still. He will not listen to me when I mention the church to him. What a mistake I made!”—*Rev. J. J. Faris, S. S. Times.*

“What a mistake!” The mistaken Hindu mother casts her child into the sacred river for salvation. Like this father and this mother, except that no Jesus has tried in vain to teach her that little children best could come unto Him. Yet, wiser in her ignorance, the heathen mother thrusts her baby into the kingdom of heaven out of the Devil’s world, while the Christian parent thrusts the child back from the kingdom into the Devil’s world. Pity that some people are so wise. Not Christ can give *them* points about children.

One day I was teaching them a little hymn in Spanish, which spoke of Jesus’ little lambs. I stopped and asked them who were Jesus’ lambs, and from different parts of the room came the answers “Los santos,” “Los angeles;” and when I explained to them that the little children that loved Jesus were His little lambs, it was quite touching to see them point to themselves, saying eagerly, “Mi!” “Mi!” “Mi!” Oh, the receptivity of childhood! It is easy for them to love Jesus now. Now is the time to bring them into His fold.—*Miss E. S. Orton, Porto Rico, in American Missionary.*

THE DOCTRINE OF CHRIST AS IT WAS.

A daily paper gives us the agreeable information that the Rev. P. S. Henson, preaching in the Hanson Place Baptist Church, Brooklyn, unequivocally condemned the opinion expressed by John D. Rockefeller, Jr., that a Christian man is not bound to turn over all his wealth to the Lord, but only such part as may come between him and Christ.

Dr. Henson declared that Mr. Rockefeller was altogether wrong in his reading of the Scriptural injunction and said that whether a man be a moralist or a plutocrat he could not enter the Kingdom of Heaven unless he dedicated his all to God and forgot his self-righteousness.

“This does not mean,” said Dr. Henson, “that necessarily the manufacturer shall part with his mills, or the merchant sell out his store. Neither must they be content with giving one-tenth of their profits to the Lord.

“But the merchant must conduct his store and the manufacturer his mills as not his, but the Lord’s. They must work, not as proprietors, but as stewards.”

“Salvation.”

Evangelization of The Jews

The Cardinal Issue of the Present Century.

[A Personal Address, to whom it may concern.]

ORGANIZE

For the Evangelization of the Jews in their present great metropolis, New York, U. S. A.

Disunion, Discouragement and Disaffection at large for the last six or seven years have financially crippled a Mission to which the half million Jews of New York are drawn in great numbers through a mysterious attraction which can be only from Him who was “lifted up;” since no human presence in particular or other natural inducement whatever, has proved at any time necessary, to sustain the crowded Jewish congregations at No. 424 Grand street.

In spite of the Divine significance of this unparalleled “sign,” it stands unheeded though unchanging, from year to year, and its station has been maintained under an individual patronage to which no such work should be subjected.

Why is this? Waiving now the deficiency of Christian zeal, this address is for the removal of one obstruction which has necessarily prevented such zeal as there is from occupying this wonderful opening. That obstruction has been INDIVIDUALISM. It is now renounced, and it only remains for incorporated union to take its place and take control. All the bane and scandal to the cause of Jewish evangelization at this visible focus of Divine power has come from an ill-advised renunciation of corporate organization, and from consequent financial as well as administrative irresponsibility. Many devoted friends of the work, in common with the writer and present temporary guarantor, decline sharing responsibility for the irresponsibility of a perishable individual institution.

That institution, so to call it, having failed a second time (June 10, 1902), necessity has compelled it to be taken in hand by such as are now seeking (as ever) to place the work on a broad and stable basis of organization—while making up in the meantime, as hereto-

“Salvation.”

62 *Organize for the Evangelization of the Jews.*

fore, the deficient running expenses of the hall.

It may be well to apprise or remind you that MR. HERMANN WARSZAWIAK now continues his ministry as a Jewish Evangelist simply, on his own responsibility and his own resources under God; serving as ever but not controlling nor supported by, the Mission in Grand street, which it is proposed to place under the management of a permanent body corporate, such as might be styled The Anglo-American Board of Missions to the Jews. Looking forward to large extensions in the future, if it so please God, the central work will be continued at No. 424 Grand street under the name of “The John Hall Memorial Mission to the Jews.”

(The use of these titles will be justified, to those who remember the measure of dependence of this work hitherto on British Christians and on the influence of a late revered ex-Scottish pastor in New York.)

The organization should be “exceeding broad,” on both sides of the Atlantic, not only for public character and responsibility as well as permanence, but also for the multiplication of auxiliary centres of interest and activity everywhere for Missions to the Jews in their great metropolis.

May I hope to hear from you, dear Brother or Sister in Christ, in counsel or co-operation to the end for which this tentative proposition is put forth?

Your response is earnestly solicited and anxiously awaited.

Faternally,

WM. COWPER CONANT.

466 W. 151st St., New York.

(Present lessee, etc., of the Jewish Gospel Hall in Grand street. New York.)

FINANCES OF THE MISSION.

Closing up last month, the expenditures of the lessee from June 10, 1902, to January 31, 1903 (except lighting bills not received), amount to \$1535.78: received towards this deficit \$139.20, making \$394.69; which reduces the deficit to \$1141.09.

PERSONAL SUPPORT OF MR. WARSZAWIAK.

Rec'd. by Rev. Dr. Patterson, Treasurer, last report, since

June 10, 1902	\$1122.00
Received January 22, to January 31, 1903,	140.54
Total June 10, 1902 to Jan. 31, 1903,	\$1262.54

"Salvation."

Evangelization of the Jews.

63

THAT GRAND STREET WONDER.

To the Editor of "SALVATION."

Hearing your reports of the singular crowding of the Gospel Hall No. 424 Grand street (by a kind of people, Jews who are not found in any number at other missions) repeated with a tone of incredulity, I undertook for others' satisfaction as well as my own, to test the fact. The first Friday evening happened to be one of the coldest of the present winter, and there was no fire in the place; so, peeping in at the opening of the service I found the congregation filling merely the seats. Going again on a very cold evening a little later, I found the door closed, and with some difficulty pushed it ajar against the mass of Jews that blocked the aisle, and caught the eye of the janitor, who made way for me to squeeze in among them. Still others kept forcing their way in, as long as I remained. I have often seen such a crowd of men in a time of political excitement. But under the simple preaching of the Gospel, and the men all Jews, the effect of the scene was impressive beyond report, and gave me a new idea of the Christward movement among the Jews today. Still, the peculiarity of the rush to this one mission alone, remains an unexplained phenomenon. VIDI.

REUNION OF A JEWISH FAMILY.

Mr. Schapiro (late Missionary to the Jews in Brooklyn, and now Editor of *The People, The Land and The Book*), had the satisfaction, a few days ago, of receiving his two sisters from European Jewland. At the same time, one of the Jewish Christians who attend No. 424 Grand street met the same steamship in company with Mr. Warszawiak, to welcome his mother and sister on their first coming to America. The mother, a strict orthodox Jewess, had never heard of her son's conversion to Christ, and it was necessary for him to break to her the dreadful news before taking her to his Christian home. The shock almost overwhelmed her, and what reproaches and lamentations she uttered we will not attempt to repeat. By a happy providence, Mr. Warszawiak had received a parcel of New Testaments in the tongue familiar to her, that very morning, and had it with him. As there was leisure before completing the conditions of admission to this country, the New Testament and its good news were opened to the woman. At the same

"Salvation."

64

Evangelization of the Jews.

time it pleased the Lord himself to open her heart to receive the message, and before it was finished, she exclaimed with surprise: "Is this Christianity? I never heard of this before. Why, this is what I want!" Poor soul! there had been for her "no sacrifice for sins." Thus her prejudice and enmity vanished, and she went home with her son rejoicing.

WANTED EVERYWHERE MEETINGS LIKE THIS!

MR. WARSZAWIAK:

Dear Friend:—We, the children of the meeting which is held at Mr. and Mrs. Osterheld's house, wish to send you one dollar out of the treasure box. We have meetings every Monday evening and sing gospel hymns and study the Bible, as you will likely remember, as we have sent you some money in the past. We have about twenty or twenty-five children present every Monday. We hope to send you some more before long. My name is Lois Knight. I am eleven years old. I am the treasurer, and am asked to write you. Please drop me a line to let me know when you received the money.

Yours truly,

LOIS KNIGHT.

Stoughton, Wis., Jan. 28, 1903.

JEWISH INFIDELITY.

The eminent Rabbi Hirsch, of Chicago, echoes the preposterous infidel assumption that the story of Creation in Genesis, instead of being the Noachic original from which the Babylonians derived their basis for a superstitious polytheistic caricature, was itself copied out of Babylonian mythology during the Captivity. Then the prophet Daniel must have had to make over the "copy," besides adding the prophetic disclosure of creative processes in Nature that modern science itself hardly guessed but yesterday. When a leading Rabbi flouts the entire literary and religious records of the Hebrew race, in abject submission to a Gentile guess of Hebrew evolution from beasthood—what are "Israelites indeed" going to do about it?

THE RIGHT GOSPEL ORDER OF THINGS.

A passion for the will of God, a passion for the person of Christ, a passion for the Word of God, a passion for the souls of men! May God give you all four passions!—*Rev. A. T. Pierson.*

“Salvation.”

Separated unto the Gospel of God.

65

SEPARATED.

“Paul, . . . called as an apostle, SEPARATED unto the Gospel of God.” So he announces himself, in writing to all that are in Rome called as saints: not as sinless, but, like himself, as *separated*. Saint, sanctified, sacred, holy, are terms referring not to the intrinsic character of things or persons—which could never justify such terms in their usual sense—but to their separation unto God from common or worldly purposes. Every believer and follower of Jesus Christ has separated himself, as Jesus himself was separated, from the world, unto God. In this fundamental fact Paul and the ordinary believer are one; although Paul had undergone at the hands of the Master a further separation as an apostle.

We dare not, however, call ourselves “saints,” because, owing to the change in verbal usage, everybody now would take it for a profession of sinlessness, or comparative sinlessness, which the Christian is the very last man in the world to think concerning himself. Yet, in the true sense of the word, we are, with all our unworthiness, saints, consecrated or holy persons; that is, separated unto God, as animals for sacrifice once were; or else we are out of Christ and so in condemnation altogether. It would be a vital correction of the Church standard, if it could become effectively understood that there is no midway position for any man to stand in: either saint or lost sinner: separated entirely to Christ or entirely outside of Christ and salvation. It is a momentous and heart-searching test. How many church-members can stand it? Nay, how many ever think of applying it to themselves?

No matter how diverse may be the capacities in which saints are separated unto God; whether apostles, as Paul; or pastors and teachers; or evangelists; or capitalists; or captains of industry or the humblest of privates in the ranks of industry; all are on one level at bottom, where the great Apostle ranks them along with himself, as separated from the world unto God and unto the Gospel of God.

How comprehensive is this separation *from* and this separation *to*, is a question deserving all the attention we can give it. If we would draw the line of separation, and establish our standard of consecration, there is no other than that line, and that object

“Salvation.”

and measure of consecration, which Christ himself has marked out before us. “As He is, so are we, in this world.” “As the Father sent me, *even so send I you.*” It is according to what a man hath; even all that he hath; neither more nor less. There is no midway point here. For instance, it is not separation from sins merely, whether great or small. We have much else to leave for Christ and to leave unto Him, besides sins. More too than merely our gains and our labors: all these are left, and rendered to Him; and besides these, our personal desires and feelings, the elements of whatever might become sins by taking His place, or a part of His place, in our regard.

There is yet more, according to what a man hath. For a part of what a man hath, and the very greatest of all, indeed, is that which God has given him and called him to *do*; whether a private daily walk, or something out of the common, a talent, a possession, a position, an opportunity, or a possibility, to render special service in the cause of world-redemption for which each one is enrolled in one assigned capacity or another. One cannot always define his own calling beforehand. He must usually feel after it. When found, he must be self-separated unto it, as Christ has separated him by providence and grace of the Holy Spirit. It is a great thing, not to frustrate the grace of God in the calling He has given a man. A divided heart, not wholly separated to that calling, is sure to frustrate the grace that may be opened and offered to us.

The tests of perfect separation vary according to the special calling, and the higher the calling the more severe they are, and also the more blessed and glorious are the privileges—that is the word—of the separations exacted. Paul recognized a separation from every earthly tie, affection, and interest, in his commission to go far away as the Apostle to the Gentiles. Some have followed him (and Christ) in a separation of this extent. “There be that have made themselves as eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.” Matt. xix:12. A false assumption of such a call, and a false way to follow it, has led many to absent themselves from the domestic and other duties of life without warrant or necessity, and no good but much evil has come of it. Yet such a separation, or various

“Salvation.”

Separated unto the Gospel of God.

67

others short of this, are the high privilege of many who never realize it, following Christ afar off. While some essay to preach the Gospel who would be more useful in other ways, and many undertake it as an attractive profession to live by, the only true minister is one who separates himself to the Gospel *from*, not *to*, the common object of getting a living; not, indeed, refusing such measure of sustenance as may come to him by the goodness of his Master in the way of most disinterested devotion to his work; yet in readiness to suffer every privation by the same course if that lay in his way; and in any case to set such an example of unworldly disinterestedness and self-sacrifice, that he could inculcate it unreservedly on others, and so lead them “even as he follows Christ.”

Separations more than common are perhaps made the privilege of Christ's servants, by providence, oftener than by inspiration, and yet are most often unrecognized. Even from the most precious of domestic ties how often is a man or woman separated by the providence of God, yet never thinks of this enforced separation *from*, as a blessed separation *to*—a higher calling! Sometimes one's idols or half-idols are all removed, and he is left alone, bewailing his desolation, instead of gratefully accepting leave of entire separation to the Gospel of God—not in a hermitage, but in a life of untrammelled activity in service. Some resplendent examples of accepting this privilege are being recorded today. Again, how seldom men who are stripped of their possessions, or crowded out of business careers, accept the opportunity to enter with all their suspended abilities on the service of the Gospel, where the Master has indicated that he “hath need of them” more than in the commoner lines of usefulness; a mandate they had never otherwise received.

This privilege is often conferred in later life, when men ‘retire,’ without a thought of the gracious opportunity granted to retrieve a mistaken worldly career, but give themselves up to the selfish soliloquy of Dives. Poor ‘fools!’ it is said they too are quite apt to die, or fail, very soon on building greater and taking their ease.

Once more. We have tasked the patience of the reader by reiterating much that we have often iterated before, in working up to the ultimate point: but here it is. The saint is separated to God in his *confidence*, from all the confidence and expectation known to the world; and this separation unto faith is fundamental

“Salvation.”

to all other separations that he may undertake, or may accept when imposed. Not only for spiritual but also for temporal salvation, he has separated himself to God from all his own works, however diligently he may and must apply himself to them; and that with perfect confidence that God is able to keep all that he has committed to him.

Now, what better badge and reminder for hourly walking can we pin on under our eyes, than this all-comprehensive word, SEPARATED?

“BY PRAYER AND FASTING.”

Since life has advanced in the diversification of its pleasures from the primitive stage of feasting, to the almost numberless forms of self-indulgence that now solicit us on every hand, to “fast” literally has become obsolete, and it does not seem as if our Lord could have intended to inculcate abstinence from food, as a practice auxiliary to devotion. He gave certain instructions to those who fasted; but with the exception of His temptation in the wilderness, there is no record that he fasted, or his followers. On the contrary, it was a common observation that “thou and thy disciples fast not.” Still Jesus did, on one occasion, commend fasting, as necessary, for a certain miraculous end: “this kind goeth not out but by prayer and fasting” (Mark ix:29); though even here the text is doubtful.

Apart from gospel ordinances, however, what is the spirit of this ancient concomitant of prayer, in which it survives even for those who would neither go beyond nor fall short of the requirements of health in eating or drinking? What is it that still goeth not out but by prayer and fasting, as Jesus meant to teach?

Whoever has passed beyond temporal morality and religious usage to the pursuit of spiritual communion with God as Christ himself lived, will have found it necessary to translate the fast of the ancient saints into a daily practice of the Christian: not in abstinence from useful or palatable food, or from needful relaxation; but from many things innocent and proper in themselves which (not to speak of stumbling blocks to others) tend to obstruct the fullest influence and communion of the Holy Spirit. Again, not to speak of undue pleasure-seeking, or of pleasures that absorb too much time and attention; there is a host of secret tempters in the mind and affections of nature, to which one engaged in follow-

“Salvation.”

“*The Fast that I have Chosen.*”

69

ing Christ fully, in the Spirit, cannot afford to give place (sin or no sin), and therefore finds a daily practice of spiritual fasting necessary to the life of prayer that he has chosen. The self-determining will that has chosen a closer and closest walk with God compels every uncongenial thought or object to *fast*; inwardly “crucifying the flesh with its affections and desires,” “which war against the soul.” Finding that the Spirit that dwelleth in him is a jealous spirit, and that His desires and those of the flesh are “contrary to one another,” he takes sides actively with the former, and in this sense *fasts* while praying; and not only while praying, but between prayers; as to any objects of inward inclination which are found, by experience, unfavorable to the habit of prayer, although they may not have seemed to be otherwise objectionable.

Everything that is agreeable in life tempts us to dwell on it in thought and imagination, or desire and expectation. Referring here only to innocent things; such rumination tends surely to excess and habit, in a thoughtful mind especially. A writer in the *New Englander*, over thirty years ago, discussed this mental habit under the title “*Cultus Ventris*” and the text, “whose god is their belly who mind earthly things” (Phil. III:19). Its organ is the imagination—

“By which, in its legitimate use, the mind appropriates sympathetically the sensations or more complex interests of others; or, in its depraved exercise, appropriates to itself, as a separate mental indulgence, the pleasures that should be left at home in the inferior parts of its tabernacle. The same faculty, moreover, is exerted upon all the objects of our cognizance, up to God himself, and to the same effect; that of bringing their essential quality into the mind as a possession or quality of its own. Thus *Cultus*, throughout its entire range, is properly translated worship: not necessarily supreme worship, but still worship, in variable measures; its distinction being the voluntary conceiving and cherishing of any object for its own sake, within the mind. *Cultus*, or worship, is therefore characteristic of a moral being; and this, and his absolute self-direction in this, are the means by which he is capable of elevation or degradation.

“Moral good, it is evident, must consist in a wholly ascending cultus, terminating only in the moral altitude of Deity, *i. e.*, terminating never. But by cherishing in mental contemplation anything on which we must look down as an inferior grade in the range of susceptibility, or even to which we cannot look up or aspire, we cultivate essential depravity. Strictly speaking it is moral

“Salvation.”

evil thus to treat any object short of the Highest. . . .

“It matters not where we locate ourselves on the ladder of susceptibility. The point is to locate: to dwell somewhere in the range of self-indulgence, instead of spurning the stairs with elastic foot and eye arrested only in the perfection of divine love. The prostitution of that noble power of ascent, the imagination, may be the rehearsal of simple brute sensation, or it may ruminate the higher reflexes of the sensitive scale, the dearest human affections and the finest delights of nature and art. The essential evil is with us still in every range of affection where we settle down to expatiate. Where shall we find a subjective satisfaction fit to turn and luxuriate upon mentally? in other words, a worship short of God Himself—which is not idolatry and corruption? Not even in our own felicity in God.”

This kind goeth not out but by prayer and *fasting*: not the maceration of the flesh, and the suppression of Nature where she belongs; but fasting even to starvation of the carnal proclivities of the *mind*; regardless whether their objects are lawful or not. This fasting is a solvent for doubts that may arise whether our desires are innocent. Whether innocent or not, they become spiritually evil by rumination; and a God-seeking soul will need no further argument to stop that; and stopping that will shut off the perplexing question if we cannot settle it. It is not easy or momentary, this fasting; but a constant fight and vigil. The prize is “to him that overcometh;” and here is the strategic centre, the objective point which, carried, carries all with it.

As to literal fasting, it may be said that bodily discomfort can be no help to devotion, but rather a distraction, at least if self-imposed. Chastisement accepted from God, in submissive faith and love, becomes a most precious means of grace, as many can testify. But penance or “will worship” is an attempt to work off beforehand some part of the pains of purgatory that are falsely conceived to be not only due to sin, but also to have in themselves a purifying effect. Instead of chastening, however, they minister to self-sufficiency and self-merit; for therein lies their only reason, unless they are supposed to fulfil a part of the punishment due to sin; and that comes to the same thing in the form of self-expiation and so far rejection of the only true atonement, in Christ.

“Salvation.”

Salvation by Morality as a ‘Union’ Creed. 71

“GODLY LIVES” AND “CHRISTIAN PEOPLE.”

At a recent meeting of the Presbyterian Union, of New York, Rev. S. D. McConnell, D.D., rector of All Souls Episcopal Church, was a guest and speaker; devoting his remarks to the interdenominational—or rather, the evangelical—barriers against Christian unity as he conceives it. He made clear his own conception of Christianity or the Gospel, by saying:

“In my boyhood days there was one man living a godly life in the community, yet outside the Church: today there are many such men, and some women, particularly, and—I say it with regret—among the younger and most highly educated set;—all living blameless lives and probably very justly expecting to receive their eternal reward, yet like James Stewart of my early recollection, they are greater stumbling blocks to the churches than the arrant sinners.”

There have always been men outside the Church, or even within it, so ignorant of the first rudiment of the Gospel as to suppose that “blameless lives,” so-called, are the ground of Christian hope and of a claim to “eternal reward.” Much loose misusing of language has afforded excuse for so gross a misunderstanding on the part of those who, like the Pharisees, neglect the Word of God and are content to receive oral tradition in its place. Unhappily the misunderstanding spreads so widely within as well as without the churches, that men of Dr. McConnell’s views can permit themselves to occupy evangelical pulpits, and are welcomed into the elastic fellowship of men who preach and insist on the entirely opposite sense of the “Christian:” that is, one who, making no pretension of blamelessness or reliance on his conventional morality, casts himself wholly on the blood and righteousness of Christ for undeserved pardon with the power of the Holy Spirit to sustain him in contending against sin and in cultivating a holy life, which is a life separated from the world unto the kingdom of God.

Yes, it spreads, every day; and whether it will submerge the evangelical churches in a mere “society of ethical culture” under priests like Felix Adler and rectors McConnell, Newton, and others in the high places of every denomination, depends, under God, on a pronounced separation yet to be made between followers of Christ in His own atonement and regeneration, and those who, though assuming His name, are “going about to establish their own righteousness and have not submitted themselves to the righteousness that is of God.”

“Salvation.”

Critical Study of the Bible.

BIBLE REVISIONS REVISED.

MATTHEW XXIV: 15-41.

15. “When, therefore, ye shall see the Abomination of Desolation.” Neither of the nouns expresses itself to the English ear, perfectly. “Abomination” (*bdelugma*) is radically stench; and “of desolation,” Hebraistically, is *causing abandonment or a desert*. In its religious application, the phrase denotes that adulterous intrusion of another into the sanctuary of God’s own union with man, His temple, whether material or spiritual: “Thou shalt have no other god *before me*,” not the idol *per se*, but its intrusion; that is the *loathsomeness that vacates* of God’s Presence and leaves the temple forsaken and empty but of its abomination.

“Spoken of by Daniel the prophet.” *By* is an ambiguous word. It may suggest either mediate or original authorship: more naturally the latter. In the latter sense it would be represented in Greek by *hupo*; whereas here and in all like instances, it is represented by *dia*, which means *through*, and conveys the proper idea of prophecy as spoken by God *through* the mouth of a man. The distinction is practically vital to preserve by emphasis.

“Standing in the [or a] holy place.” The absence in the original of the definite article *the* may be significant, as has been noted; giving a wide spiritual and an ultimate latter-day application to the warning. Yet the context identifies at any rate the temple at Jerusalem as the undoubtedly immediate subject of the prophecy and of its fulfilment.

“Whoso readeth,” etc., and the 16th to the 41st verses, are improved in current English and literalness by the revisers, but hardly any intrinsic improvement seems to be called for: unless (among other minor shades of expression) *oppression* or *violence* might express *thlipsis* better than “tribulation,” which by usage represents any kind of distressful condition. “Coming” is in each case to be literally rendered Presence (*parousia*). It seems, too, a more than doubtful venture to say *He* instead of *it* is nigh, in v. 33; even in the metaphorical sense, as judge of Jerusalem for the time being—In v. 27 *phainetai* implies both “shineth” (A.V.)

“Salvation.”

Bible-Revisions Revised.

73

and “is seen” (R.V.), but is literally *appeareth*, and why not print it so?

Verses 16 to 21 plainly relate to the conditions attending the siege of Jerusalem by Titus and the conduct commanded to the disciples (16th-18th) and remembered and obeyed by them at that time before escape was cut off to the miserables within the city. That the cruelty of oppression (*thlipsis*) both within and without the walls, was without precedent in history, may well be believed by those best informed who read the description by Josephus. And that there never again shall be on earth such a hell of oppressions and horrors as Christ-rejecting Judaism invited and inflicted in ever-monumental chastisement on the Chosen People, is a promise that may well be cherished by mankind henceforward.

Thence to the 26th verse, the prophecy assumes a double sense, although literally and entirely applicable to the times before-mentioned. The 22d verse may or may not be meant for a time still future, that must be cut short in mercy to the elect of Christ, lest all should be destroyed by the *thlipsis*. In the 27th verse, however, the prophecy at once and unambiguously leaps forward to the “consummation of the æon” by the Second Presence of Christ.

Closing this scene with the 31st verse, our Lord distinctly marks a fresh departure from the beginning, by the words “Now learn a parable from the fig tree.” Literally, And from the fig tree learn the comparison. “These things, or rather *those* things (*tauta*) of which He had at first forewarned them, are again referred to as the signals of the coming tribulation or oppression of Jerusalem; when “encompassed with armies.” This interpretation seems to be demanded by the words, “This generation shall not pass away until all those things come to pass, (*genētai*)” rather than “be fulfilled” (A. V.) or “be accomplished” (R. V.)

The fragmentary passages of this discourse—which was perhaps not delivered, certainly not abstracted or quoted from, with logical coherence—involve abrupt transitions and returns, which have been extremely perplexing, if not designedly so. Again, at verse 36 it plainly returns to the last times, the Second Presence of the Lord. This, indeed, is indicated by the emphatic words *hēmeras ekeinēs*, unobserved by either version. We should read with emphasis accordingly, “But concerning THAT VERY day

"Salvation."

and hour no one knoweth," etc.; thus marking the transition in the discourse, which is judiciously indicated in the common version by a change of paragraph. Luke makes the division clear (xxi:25) by locating his verses 8 to 24 within the time of that generation, and then, at the words "until the seasons of the nations shall be fulfilled," passes, with an emphatic "and" (*kai*) to the awful portents that shall announce His appearing; as Matthew turns, at xxiv:35, to the suddenness of His Presence (*parousia*) vs. 37 and 39.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, OR 3D QUARTER OF THE BI-MILLENNIUM OF ABRAHAM. THE TEMPORAL COURSE OF DAVID'S HOUSE (IN JUDAH) TO BE COMPARED WITH THE COURSE OF THE 10-TRIBES SECESSION.

Erratum:—Attention has been drawn to an error on page 361, vol. IV, of "SALVATION," in the mention of Adonijah as "a second son of Absalom's mother." Absalom was the son of Maachah, daughter of the king of Geshur (2 Sam. iii:3) where Absalom took refuge after avenging on his brother Amnon his crime against his sister Tamar. But Adonijah was the son of Haggith (2 Sam. iii:4). The observation, in 1 Kings i:6, that "Adonijah was born after Absalom," unconnected with mention of their different maternity, occasioned the slip.

The 500 years of the Kings present throughout a confused *melée*, or conflict, in both sections of Israel, between faith and idolatry or unbelief, between powers divine and satanic, complicated by the passions of violent and unrestrained natures, such as the "stiff-necked" race has produced perhaps beyond all others; although it is noteworthy that the occasions of disorder and conflict have not so often arisen from merely sensuous passions as in the histories of some other races. "Super-strenuous" is an adjective that may best serve to characterize the Hebrew race distinctively.

In this chaotic struggle we find little scope for generalization. No controlling personality or decisive epoch arises to shape and represent the age. Good and evil are inextricably intertwined in the times and characters of the Davidic kingdom; but evil flowed

“Salvation.”

nearly unmixed through all generations of the seceding tribes as a nation, from the initial departure from the God of Israel, under Jeroboam, to the final discharge of an incorrigible remnant into the heathen world—like the ultimate remnant of Jewish unbelief after a thousand years longer probation—for such purposes of universal Divine philanthropy as we have seen and shall see, including the promised restoration to come for all Israel at the end.

Over against the tremendous Satanic powers directed like an uninterrupted storm of artillery against the institutions that embodied faith in God for those times, the most admirable object lesson for all times is the persistent labor and patience of God's love in teaching, chastening and admonishing the ever-rebellious generations, by princes and by inspired prophets, in numbers unknown to us; together with the still more affecting displays of His readiness to pardon and his unreserved omnipotence to save and defend, even to the very last possibility of redemption. Among the agencies of Divine mercy and long-suffering, especially towards the lost tribes and for the sake of the elect of Abraham's seed among them, the mighty works of the double prophet, Elijah-Elisha, throughout five reigns in the secession, stand out above all other historical remains of that period, and invite the most studious review; more circumstantial, however, than the present stage in our plan will admit.

SUB-OUTLINE OF THE KINGS OF JUDAH.

There were twenty-one kings of David's line in the five hundred years of probation before the disciplinary submersion of nationality for seventy years in Babylon. There were eight godly kings, of whom the half were sons of impious kings, and the other half left their kingdoms to impious sons and successors; and not one of them failed to fall into apostasy or glaring disobedience before the end of his personal probation. Eight were without mitigation bad. Others were like the feet of the image in Nebuchadnezzar's dream, partly of good metal and partly of miry clay.

To recapitulate in order: the features of David, Solomon and Rehoboam, three, have been drawn. Their reigns were, respectively, forty, forty, and seventeen years; ninety-seven in all.

“Salvation.”

During the first three years of Rehoboam, the covenant of God was kept; and the godly of all Israel, especially the Levites, who were ejected by Jeroboam, flocked into Judea to maintain relations with the God of their fathers. The other fourteen years of Rehoboam were a period of flagrant apostasy on the part of both prince and people, consequent on the vast prosperity and superior prestige which they enjoyed through the acquisition of the best elements of the seceding kingdom; leaving to Jeroboam a population like the priesthood he picked up, “of the dregs of the people,” in a religious sense; which renders the prompt descent of that kingdom into all the abominations of the heathen not difficult to understand, since even the emigrant *élite* of the people were so swift to corrupt themselves under the very shadow of the temple. Abijah, fourth of the Davidic kings, continued, apparently, the *regime* of his father, Rehoboam, for three years; making up 100 years of the dynasty. Yet Abijah was brought by overwhelming peril, in the providence of God, to resort to Him and gain deliverance in a glorious victory which restored him and his people to their faith (2 Chron. XIII); when attacked by Jeroboam with forces two to one, yet given one of the most remarkable and decisive of victories, on his appeal to God’s promise for David’s throne and for Jerusalem His seat.

Of the fifth king, Asa, there is ambiguity in the date of his actual reign, as well as Abijah’s return to the Lord. For it is said (1 Kings xv:1) that Abijah began to reign in the eighteenth year of Jeroboam, and reigned three years, i. e., to the twenty-first of Jeroboam. Yet in verse 9 it is said that Asa began to reign in the twentieth year of Jeroboam; as if he had been admitted to a coregency with his father or else had practically superseded his father a year before the death of the latter. May not this have been either a consequence or else a cause of the changed attitude of Abijah and the people at the great battle with Jeroboam. At all events, Asa began his reign, whether then or afterwards, with a thoroughgoing religious reformation of the court and kingdom. He went so far as to “remove Maachah, his mother [or queen mother, for she is also named as Abijah’s mother] from being queen, because she had made an idol in a grove (or *Asherah*), and he cut down her image and burnt it.” After a signal victory from God over a vast army of Ethiopians (Arabians?) “he took

“Salvation.”

The Temporal Course of David's House. 77

courage”—and great courage it required—under the exhortation of Oded, the prophet, to put away the abominations, not only out of all the land of Judah and Benjamin, but also out of the cities that he had taken from Ephraim. Nevertheless, “they fell to him in abundance, out of Ephraim and Manasseh, and out of Simeon, when they saw that Jahveh, his God, was with him; and they gathered themselves together at Jerusalem and entered into covenant to seek unto Jahveh, the God of their fathers, and that whosoever would not seek unto Jahveh, the God of Israel, should be put to death” according to the law of Moses. Such was the first of those great revolutionary reformatations, under four of the godly kings of Judah—Asa, Jehoshaphat, Hezekiah and Josiah—that gave their character to the history of their times as a whole, down to the last stage of incorrigible unbelief, rebellion and captivity.

But—alas, the “but” that closes all the story of our goodness! Asa forgot the Lord whom he had known at the beginning of his career in two of the most tremendous victories of deliverance on record, and in the latter part of his reign, his thirty-sixth year, he flinched from the same once vanquished foe (Israel), turned his back upon God, and plundered the house of God to bribe the king of Syria to help him. Moreover, when rebuked and admonished of Divine judgments for this act of unbelief, by Hanani, the Seer, Asa was enraged and put the seer in prison, and also oppressed some of the people who dared to side with the prophet. In a like spirit, soon after, when greatly diseased, “he sought not to Jahveh, but to the physicians, and died”—in notable contrast to his descendant, Hezekiah, in a like condition—after two years of extreme suffering. His forty-one years made up 141 of the Davidic series.

Jehoshaphat (the sixth) followed, and completed the reformation which Asa seems to have left morally incomplete, by extermination of the sodomites. Also in the third year of his reign he set on foot a most remarkable home missionary and Bible-school movement; sending the princes and Levites, with the book of the law of the Lord, throughout all the cities of his kingdom, to teach among the people the ways of the Lord.

But why do God's most honored servants, after beginning nobly,

“Salvation.”

so often relapse from faith and obedience in later life? One would suppose they must go onward still, the farther they go. It must be the corrupting influence of the very success and greatness that early piety had brought them. Jehoshaphat had become, under the favor of the God whom he served, a very great king, even among all the nations round about. Was not his heart lifted up with natural ambition, partly pious withal, to reunite the people of God as one kingdom, and in one divine faith and worship? To this end, apparently, he sought to conciliate the most abominable of the kings of Israel, Ahab, the one who then came in his way, by lending his own great military force and fighting in person by his side and yet more fatuously espousing the daughter of Ahab and Jezebel to his own son, Jehoram, in the hope that the two kingdoms might be reunited under a united dynasty. Such is the reasonable explanation of his policy, for which he was reprovèd by Jehu, the son of Hanani, the Seer, and assured of anger from the Lord. Nevertheless, he persisted in that policy, and joined in a commercial enterprise with Ahab's "very wicked" successor, Ahaziah; which came to naught in a storm. The end of it was that his next two successors, Jehoram and Ahaziah, were involved at once in the wickedness of their Jezebelite wife and mother (Athaliah), and of Ahab's house, and in the curse of extermination pronounced by Elijah and executed by Jehu to the last man and woman of the unhallowed connection; Ahaziah and all his brothers included; the brothers by the murderous Athaliah herself, with the exception of the secreted infant, Joash. Nevertheless, Jehoshaphat was never forsaken nor left to forsake his God, in spite of the "well meant" but carnal and foolish policy to which he had swerved. Once and again he was still saved with a miraculous victory for which he sought unto the Lord alone; as it seems he, for one, did consistently and always, and ended as he began, one of the saviors of his people under God to the last; and it is notable in contrast to some other periods in Judah, that he had his people with him in the good way. Jehoshaphat reigned twenty-five years and completed 166 years of the Davidic kingdom. His son, Jehoram, the seventh king, with the Jezebelite wife, Athaliah, (strangely united by his father in a co-regency with himself in the last of his life), entered on a career worthy of his espousal, and added

“Salvation.”

The Temporal Course of David's House.

79

eight most infamous years to our chronology, making 174. To these his son and the son of Athaliah, Ahaziah (eighth king) added one year (175) before he fell before Jehu in the company of Ahab's Ahaziah (apparently the cousins were named as well as born in concert) at Jezreel. Athaliah then murdered all the other heirs of Jehoshaphat except the infant son of Ahaziah, Joash, who was secreted from her by his nurse. She then reigned over the land six years, until the infant Joash was brought out as ninth king by the brave and godly high priest, Jehoiada, and she was ignominiously slain. Her years lengthened the tale to 181, and Joash added forty—221. Beginning at only seven years of age, under the tutelage of Jehoiada, he was admirably well guided until the death of that good man, and then fell under the opposite influences that were always ready for an unguarded prince. The corruption from Ahab's and Jezebel's blood seems to have worked thoroughly in the court and kingdom during its fourteen years of prevalence; for the princes of Judah came to Joash after the death of Jehoiada, with flattery, and drew him to unite with them in returning to idols. Prophets remonstrated in vain with these wicked unbelievers, and for so addressing the people Zechariah, the son of Jehoiada himself, was murdered by them under the authority of that monumental ingrate of Jewish history, King Joash. Punishment swiftly fell on the murderers and idolators, from the king of Syria, Hazael, whom Elisha had anointed to exterminate the last of Ahab's blood who might escape the sword of Jehu. He captured and looted Jerusalem, “destroyed all the princes of the people,” and left Joash to the vengeance of his own servants for his abhorrent crime, and he was refused even a place in the sepulchres of the kings.

The tenth king, Amaziah, under the terrible chastisement foregoing, made a tolerable reign of twenty-nine years (250), until, after a signal victory in the name of God over the Edomites, he adopted their idols and worshipped them. Then, in the pride of his heart, he challenged the king of Israel, was defeated, captured and brought to Jerusalem to see his capital plundered and its walls demolished. Afterwards he came to a miserable end by an uprising of the people whom he had led to sin and disaster.

Eleventh king: Uzziah began well, and became one of the

“Salvation.”

great kings of Judah, reigning fifty-two years (302.) “But when he was strong he [too] was lifted up;” impiously assumed like Saul the office of a priest in imitation of the kings of the East; and was smitten with leprosy until the day of his death; Jotham, his son, acting as regent. Afterwards Jotham, as twelfth king, continued the Mosaic religion of the state for sixteen years, making 318. Jotham was followed by Ahaz, thirteenth king, who came as near to a parallel for Ahab in lavish idolatry of foreign gods as his name resembled his; for another sixteen years, 334. Sorely chastised by overwhelming victories of both Syria and Israel, he was the first to make submission to Assyria as a vassal for protection, in spite of both mercies and admonitions from the Lord by the mouth of Isaiah. In his death “they brought him not into the sepulchres of the kings.”

The fourteenth king, Hezekiah, inherited, like other sons of wicked kings, the fruits of preceding chastisement, and recorded in the annals of Judah a memorable reign of faith and godliness, lasting twenty-nine years (363). This reign was marked by a great missionary work in the idolatrous tribes of the secession; sending posts with letters from the king and princes throughout all Israel and Judah, entreating them to turn again to Jahveh, and to assemble again in Jerusalem to renew the passover “as it was written.” Though many of apostate Israel mocked the summons and laughed the messengers to scorn, others obeyed, and a vast congregation was assembled. After the great passover, the like of which had not been known for generations, all the people went forth to the cities of Judah, Benjamin, Ephraim and Manasseh, and demolished the idols, altars, Asherim and high places (which had hitherto been allowed) “until they had destroyed them all.” But at last King Hezekiah’s heart too “was lifted up,” and flattered by attentions from the king of Babylon, he made a proud display of the riches and splendors of his capital. For this Isaiah reproved him and denounced severe judgments to come. But Hezekiah, unlike some before him, humbled himself and was pardoned and spared; for in that matter “God had left him to try him, that he might know all that was in his heart.” The miraculous deliverance from the siege by Sennacherib signalized this reign. But the vassalage to Assyria begun by Ahaz, had been humbly continued

“Salvation.”

The Temporal Course of David's House. 81

through want of faith, and the treasures of the capital (for “he had exceeding much riches”) of the king's house, and of the house of the Lord, even to the gold from its doors, had been all sacrificed to pay the tribute that Sennacherib demanded and yet without averting the invasion until in answer to prayer, “the Lord sent an angel that cut off all the mighty men and smote a hundred and eighty-five thousand” of the Assyrians in one night.

What, after all this, made Manasseh—the son of Hezekiah and fifteenth king—a monster of impiety and blood? We have perceived some visible causes for the previous religious revolutions in the government, especially those for the better. Here we are referred only to another vicissitude of that perennial conflict of parties in all nations, which in Judah mostly raged between the unbelieving and worldly element and those who still stood for the true God, in spite of heathenish hate with kingly power and persecution unto death; until finally overpowered by the infidel revival that followed on Josiah's military catastrophe. Manasseh was not born until some two or three years after the great display of Divine power against the host of Sennacherib; and coming to the throne at only twelve years of age, seems to have fallen into the hands of the heathen party, and to have become their instrument for the total subversion of the state religion, and for a bloody suppression of the godly party which contended for the preservation of Hezekiah's *regime*; for he “shed innocent blood very much, until he had filled Jerusalem from one end to the other.” It was both a complete triumph and an abandoned riot, of all the heathenism of the nation, in sensual immorality, and in extremes of profanation and cruelty, comparable only to the defilement and heathenization of the temple and persecution of the worshippers of God which Antiochus duplicated but could not exceed, five hundred years later. For all this, the *regime* of Manasseh, as weak as wicked, was left helpless against the unremitting advances of Assyrian empire. Probably it was led to rebel against the vassalage to Assyria that had been established in the two preceding reigns; or, probably, it had become so impoverished by public and private profligacy as to have defaulted in the annual tribute. For the Assyrian commander seems to have simply made an example of the king by carrying him in chains to Babylon. In that

“Salvation.”

misery his eyes were opened and his heart was “humbled greatly” before God. Scarcely any example more affecting was ever recorded of the compassion of God to the chief of repentant sinners. The providence of God, probably through the changed temper and attitude of Manasseh in captivity, caused the emperor to pardon and restore him to his kingdom. There he was enabled to overcome the heathen element of the court, to undo the idolatrous revolution of which he had been the instrument, and to restore the altar and worship of God in Jerusalem. His reign in all, of fifty-five years, brings the life of the dynasty to 418 years.

The next two years (making 420) fell under Amon, the son of Manasseh, and sixteenth Davidic king, whose impiety under the circumstances is hard to account for, unless we consider the probability that Manasseh’s disgrace, late repentance and restoration had left him too weak for a complete subjection of the heathen party with which he had before identified himself, and which revived upon his death and returned to power with the young man Amon for its head, who had grown up under its influence. Amon perished by a conspiracy; when his son and successor, Josiah, the seventeenth king of Judah, was but eight years old, and had, by the providence of God, been forgotten as unimportant, under the influence of a godly mother, as we guess; for he had already “begun to seek after the God of David, his father.” At this time also we may suppose that the influence of the future prophet Jeremiah began to be felt privately, as it was publicly in the thirteenth year of Josiah, and thenceforward until the captivity. At only twelve, in some way that we can only farther guess, God gave Josiah ministers sufficiently potential to enforce his zealous purpose to “purge Judah and Jerusalem from the high places” once more, as well as from the shrines of idolatry; “and so he did in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali.” He repeated the sweeping religious revolution which his great-grandfather Hezekiah had made, with a second restoration of the word of God and the teaching of the same, and another magnificent revival of the passover for the whole nation at Jerusalem. But at last, as a vassal of Assyria, Josiah, by a mistaken policy or else under mandate, opposed an advance of Egypt against the rival world power, was overthrown and killed at Megiddo—great apocalyptic type of

“Salvation.”

The Temporal Course of David's House.

83

some collision of world powers yet to come—and with him fell the last barrier that the long-suffering of God raised against the incurable degeneracy of the Jewish kingdom. His reign of thirty-five years made 455 years of David's line, and ended all the good in it until the CHRIST. His son, Jehoahaz, nominally the eighteenth of the line, stood but three months, when he was deposed by the Egyptian conqueror of Judea, who carried him into permanent captivity as the head of a rebellious party, and put his brother Eliakim in his place under the vassal name of Jehoiakim. As the nineteenth of the line he reigned eleven years—466.

Jehoiakim did evil in the sight of the Lord, and of his imperial master also. For in the third year of Jehoiakim the great world-conqueror Nebuchadnezzar arose and recovered Jerusalem and his vassal, the king, who in the third year after rebelled and was ultimately taken and carried to Babylon after a reign of eleven years, making 477. Jehoiachin followed for a hundred days, nominally the twentieth king; then surrendered and was carried to Babylon, and his uncle, Mattaniah, was left as king under the vassal name of Zedekiah. He also (the twenty-first) continued eleven years in wicked subjection to the now dominant heathen party, like his four immediate predecessors; making up 488 years in all. A false prophet, Hananiah, incited the king and people in the name of God and by promise of Divine protection, to attempt to throw off the yoke of Babylon, in spite of the word of the Lord by Jeremiah. The Egyptians were again advancing for the last time. The king sought the word of the Lord and Jeremiah commanded submission to Babylon. But the heathen party were for Egypt and were encouraged by the temporary retirement of the army of Babylon to meet the Egyptians; so that they prevailed over Zedekiah to let them suppress the prophet in a dungeon pit of deep mire. From this Zedekiah released him, and called him in secretly for counsel from the Lord, with promise of protection; which counsel was surrender, as before. But this was more than Zedekiah could control. The city resisted in vain, and the king, princes and all but the poorest of the people were wholly deported to Babylon, to remain there for seventy years, by the word of the Lord; while the temple, the walls of the city and every house of any consequence were demolished and burned, making an end of all further struggles against the empire, until it was ended itself by the Medo-Persian conquest under Cyrus, seventy years later. We turn next to the course of the sister kingdom of “Israel.”

“Salvation.”

84 *From a Keswick Discourse by Rev. F. B. Meyer.*

“A FAITHFUL CREATOR.”

1 PETER IV:17-19.

For the time is come for judgment to begin at the house of God : and if it begin first at us, what shall be the end of them that obey not the gospel of God ?

Wherefore let them also that suffer according to the will of God, commit their souls in well-doing unto a faithful Creator.

The time is come when God, in thy heart (if thy heart is intended to be His holy house), has set up His judgment throne; and, before Him, thy most secret life is being now revealed. A door is being dug through the wall which thou dost build so carefully, to exclude introspection by thy nearest and dearest; and through the door, the light of God is, at this very hour, shining in upon the walls within, which thou hast covered with the figures of thy unholy imagery. What thou hast said and thought in the dark is now being revealed as upon the house-top, and God is judging thee by His light. O, son of man, prepare to meet thy God; and, whilst I am speaking, let God say to thee what He wants to say to thee about thyself. Thou minister of His religion, thou art more careful of the cleanliness of thy linen than thou art of the cleanliness of thy heart, thou teachest a higher doctrine to thy people than thou art living in thine own self; Christian worker, who so often art contaminated by the evil of those among whom thou art working; Christian man, whose very soul is filled with vanity—let every heart be open just now to the judgment of Him who begins to judge His house.

Do not trouble, do not be afraid; but, whilst we speak, commit—and it is the word used of our Lord when, on the cross, he said “Father, into Thy hand I commit my spirit”—do not fear, but, at this solemn moment, commit the keeping, the curing, and the healing of your soul into the hands of Him who is a faithful Creator. Here is the Judge, but here are the hands of the faithful Creator.

Why does St. Peter say “Creator?” I should have expected him to say “Redeemer.” No. Peter puts away the word “Redeemer,” and he says “Creator.” Why? Because the Creator made us; He knows us, and He can understand us.

I sometimes go to God and say, “I cannot understand myself. I am the greatest puzzle to myself that can be. But Thou madest me, and Thou canst unriddle the mystery of my life. Take me back, the puzzle that Thou hast made; I put it back upon Thee, the Creator, that Thou shouldst find the solution of its mystery.” There are other times in my life when I say to God, “Thou didst make me, and Thou knowest the power of the heredity behind me; and Thou knowest the frailty of this nature, so easily touched and thrilled and moved. I cannot hold it in leash, these fiery coursers break from my restraining curb.”

There are other times when I sit down, weary and tired with my

"Salvation."

"*A Faithful Creator.*"

85

nature in its weakness. And I look up into His face again and say, "Father, Maker, Creator, Thou knowest what these tired nerves mean; Thou knowest that I cannot think two thoughts to-night; Thou knowest that I cannot pray just now, because of the overstrain on my life, in its effect upon my prayers, upon my Bible, upon my study, upon my religious emotions; but Thou knowest that, underneath all, the intention of my heart is to love Thee best."

All through this place today I have been meeting with over-tired people, with men and women who have been working in their parishes or mission stations for the past months, and who are like jangled harps. They have been complaining that they cannot feel this and cannot feel that. They tell me that they cannot pray by the hour or by the five minutes; they can only lie before God and look up into His face inarticulately. They tell me that they cannot read or study the Bible as they would wish, and they have been searching themselves for it.

Nay, it seems to me that, if there should be in your home a little child who was brought into this world by you, and who, in its weakness, is always puling and crying—one that does not grow up to strong manhood, but lies there in its helplessness—you, its faithful creator, watching over it day and night, are more drawn to it in its weakness than you would be by its health.

O, men and women, I have to say this: that the greatest argument there is with God is the weakness and sinfulness and helplessness of some creature whom He has made. You have been going about the world saying, "If only I could pray long, pray eloquently, read my Bible and find out wonderful things in it; if only my emotional life were like a fountain; if only I knew, in every portion and part of me, the bounding vigorous life of God—I should have comfort." Ah, soul, thou mayest have better comfort now, when thou liest at God's feet, when thou art weak and broken and helpless; for every infirmity of thine is an argument that touches God more than strength does.

I saw once a sight that I shall never forget, I think. The blacksmith of the village, one blow of whose hand could fell the strongest man in the country side—I happened to be near when he came to his little cottage home. In the cradle, alongside the fireplace, lay a little weak child. As soon as the child saw the father enter the doorway, it held out its thin arms and cried. The big man knelt over it, and the child caught him by his beard and held him; and the man, who could not be held down by three men, was held down by the weak hand of a little child! My God, I can draw Thee down from heaven by my weakness, because Thou art a faithful Creator, and Thou canst not forsake the work of Thine own hand!

All this day I have been talking to people who are meddling

“Salvation.”

86 *From a Keswick Discourse by Rev. F. B. Meyer.*

with their souls. They are putting the soul right here, and putting it right there, trying to tie some thoughts upon it that are not natural to it. I met one lady who was trying to feel more sorrow for her past; another friend was trying to bring about in himself a revolution of his natural ordinary constitution, his personality. I have met other people who think they are not doing enough; and I met one person who thought that she must go through some excruciating sorrow. Oh, leave yourselves alone! Commit the keeping of your soul to Him; hand it over, and then hands off. You do not trust God.

A dear man came to my place this afternoon, and after I had talked to him for a level half-hour—I hope he'll forgive me for mentioning it here—I asked him to pray. He said, “Lord, help me.” I said, as soon as it was decent to pull him up (and I nearly stopped him in the middle), “Didn't I hear you say ‘Help?’” In a nervous sort of way he said, “Yes.” “Well, my friend, you do not need help. It would mean that you are going to do a bit and that God is going to do a bit; and that your bit is going to fail, like the heel of Achilles.” No, that isn't it; you needn't say “Help.” That is where you have been going wrong all your life: “Help me to be good, help me to keep my garden, help me to be holy.” I want you to-night to hand the whole thing over to Him who is a faithful Creator. He made you, He understands you.

We are to commit our souls to God “in well doing”; that is, you must live up to all the good you know. You are not an automaton, that you should go on doing bad things and yet trust Christ to keep you; but as far as you know, abstain from wrong and live for Him. There is nothing in you or in me to propitiate or please Him; but because of His grace, He will be true to you, queer person that you are. There never was anybody like you before, and there never will be again. You are a peculiarity, you are one by yourself. When God made you He broke the mould, so as to make nobody else like you. And He knows you. He made you for a purpose; He is going to do through your life something that He could not do through anybody else. He made you with a distinct intention, and He has kept the key to the cypher. He knows about you. He can understand you; therefore hand yourself over to Him, and leave Him to see to all that concerns you.—*Rev. F. B. Meyer, in The Life of Faith.*

BRIGHT SIGNS OF THE TIMES.

Rev. F. B. Meyer was evangelistic-touring Norway and Sweden: a very genuine, hopeful, though spiritually rather backward kingdom. He says in a note to the Editor of *The Life of Faith*, that “In all these lands, and in many directions, there is the breath of a new life. It seems as though it were the early warmth of April, which harbingers the spring. The influence of *Keswick*, and of the circulation of *The Life of Faith*, is much more profound than I had realized.”

"Salvation."

Evangelistic Work in Greater New York.

87

TENT WORK BY THE BROOKLYN CITY MISSION.

During the last summer the Brooklyn City Mission Society operated four tents through the greater part of the summer, at an expense of about \$1,400, including the purchase price of three tents and their equipment with lights, seats, floors and platforms. The average running expenses of each tent, including lights, janitor service, printing and miscellaneous items were \$15 a week. The aggregate attendance at the four tents was 37,102 and the aggregate attendance at the open air services held in the vicinity of the tents was 15,314, making a total of 52,416 persons reached by the services. The number of persons professing conversion was 376. Two of the tents were operated in connection with churches, which provided for the expenses.

THE NEW YORK (CITY) BIBLE SOCIETY.

The Seventy-eighth Annual Report shows a year of active work in Bible Distribution; among the immigrants 31,333 volumes, in 23 different languages; and 8,970 volumes in 13 different languages, among the sailors in the harbor. The whole number of volumes placed during the past year was 62,583. The number may seem large, but is really small in comparison with the number which could be placed judiciously, if the means were at hand for extending the work and making the distributions more liberal.—Office, 66 Bible House.

THE LAST JOURNEY.

The little traveler set forth
With one last smile of sweet content.
There are no footprints, south or north,
To show to us the way she went;
No tiny footprints in the snow,
No flower for token backward thrown,
"Sweetheart," we wept, "why must you go?"
Smiling, she went her way, alone.
The little traveler went her way
And left us all who loved her so.
She journeyed forth at break of day—
A long, long way she had to go.
The stars were paling in the sky—
Their kind eyes must have seen her start.
We could not see; we could but cry,
"Come back to us, dear heart, dear heart!"
The little traveler's tiny feet
Have found a path that we must find.
She was so little and so sweet!
We cannot linger, left behind.
We stumble, seeking, day by day,
O little traveler! Who will send
A guide to point us out the way
To find you at the journey's end?

—Francis Barine, in *Youth's Companion*.

“Salvation.”

Evangelization of The Jews

The Cardinal Issue of the Present Century.

WHAT OF CHRIST IN GRAND STREET NOW?

On the day of this writing we hear from a discouraged friend of the Mission to the Jews of New York, of “surprise that ‘Salvation’ contains so little about it.” But what would you have? Stories? They are good in their way, if true; and we are glad to have one of that sort occasionally to offer. But we cannot make them—or would not if we could—nor do we believe that the manufacture would promote increased interest in the end. Neither do we journalize the less important experiences or remarks of good people to fill up pages which are but too few for the mighty works of Christ himself as they come within our view. Of those mighty works we have among the most wonderful of our time to report continuously from month to month and from year to year, in the gathering of Jews whom there is not room to receive, for nothing else but to hear the Gospel of the rejected and crucified Jesus. The Jews are not neglecting Him as His nominal followers are neglecting Him here. At least a hundred Jews wait on Him here, for every Christian who knows, or apparently cares to know, what He is doing here. How long He will wait on us, is another question. If His time should close on His Gentile church before it is ready to “come to the help of the Lord,” that will be news to tell that will interest certain parties, at least, both Jewish and ‘Christian.’

But the news we seek, endeavor, and pray to find, is that of the Lord’s work in the hearts of Christians for compassion on His Jewish kindred in their unbelief and misery, having no hope, and without God in the world. Why are they ignorant of His movement among these Jews, unless because they are indifferent to it? No doubt that if we could announce an advance in Christian activity here correspondent to the work of the Spirit going on before, there would be no lack of interest or of means to sustain it and forward it. But since men and women and means must be forthcoming *before* the human advance which is to incite them can begin, that is a deadlock which resolute faith and endeavor of more than

"Salvation."

What of Christ in Grand Street Now?

89

isolated men must break. Those who are interested must also be united and concentrated. A simple, unambitious thing, but indispensable, as we have seen and urged these seven years; and as we believe, under God the single condition precedent to a glorious work of Divine grace to Israel, is that easy contribution of enlisted though humble names in collective influence and local activity for which we are asking.

But in this we cannot reckon New York so far as yet appears, or so far as its Christians of note and influence are concerned. These count themselves out, to a man, from aggressive missionary work among the Jews. Why? The great financial powers of Judaism in New York object to it. More, they will not endure it. If Jesus Christ himself is not able and willing to have it in spite of them, there is no one here who is. Half a dozen little meetings may be kept up, unnoticed by the Jewish population, and unnoticed therefore by the Jewish capitalists and great synagogues. But in the only instances where effective aggression has been made against Judaism in the name of Jesus Christ in this city, the aggressors have been repulsed by the foulest kinds of corruption and terrorizing, exactly such as were allowed in God's providence to prevail for the sacrifice of the Son of God in Jerusalem. A few days ago, a notorious instrument of the present successors in New York to the Jerusalem hierarchy of old, was called away to his account. The funeral was attended, we are informed—mean and obscure though it was—by the great and munificent Jewish millionaire, Jacob Schiff, in person! Well might that last tribute be paid to one who had done the vilest work since Judas—yes, too obscene often to print—these twenty years past, at the expense of the Jewish oligarchy, and with the aid, sometimes extremely active, of subservient co-capitalists and organs of the Christian profession. These have stood united and prosperous by such methods and instruments, against every formidable movement on this stronghold of Judaism, because the adherents of the King of the Jews in Christendom, the best of them, have scattered themselves in the impotence of isolation, and left His cause to casual individuals for its sustenance. The adversaries here have held their own; but they have not prevailed, because One mightier than money and wickedness combined has withstood them

"Salvation."

and upheld His lowly tabernacle in Grand street, crowded with Jews, year in and year out, one marvellous sign throughout these six and a half years of weakness, obloquy and poverty. Exactly as in Jerusalem of old an united hierarchy of worldly and spiritual powers fight against Jesus with every weapon the Old Chief can furnish; while again the poor have the Gospel preached unto them, and the powerful will stop it if they can, or at least hinder and "worry whom they can't devour."

Why should this condition longer continue? No individual presumes to identify this mission with himself. It stands in the name of Him who has planted and upheld it alone. All His true servants are called on, however, to unite in embodying it, as it has not been embodied heretofore, and to put their strength together to roll on the chariot of salvation for the Jews, in which their King sits visibly alone. We ask not the great men; the rich, entangled in financial complications with hostile powers, nor their spiritual employees and organs. We call on the many humble and unencumbered men—yea, women and children too—unencumbered with great paper possessions and responsibilities, and free as servants of but one Master, who is in heaven—to roll themselves into one and present a front of many faces under One Head, against the Jewish powers of darkness which He has held at bay at this point so long.

There are three or four in New York, a legal quorum for the purpose—and perhaps three or four more—who will presently organize, with other staunch and unmoveable friends abroad, as we expect, under the general laws of incorporation. This as the first step towards enrolling an immediate membership of several hundred men, women and children, who cannot hesitate to pledge themselves to each other and to Christ and the church of Christ to safeguard and apply, by their own chosen deputies, whatever resources they can gather in their respective localities for the sustentation and advancement of Jewish missions from the present starting point, the John Hall Memorial Mission, 424 Grand street.

There is work enough and room enough in New York for a hundred-headed, or a thousand-headed Anglo-American mission to the Jews. Look at a few of the objects waiting to be added to the present series of barely four sermons a week to the congre-

"Salvation."

gated Jews at 424 Grand street:

1. Preaching every evening, at least.
2. Reading room and Bible window always open.
3. Night Shelter, and Medical Dispensary.
4. Schools: Kindergarten, Industrial, Sewing, English, and Singing.
5. Stenographer in English, German and Yiddish, through whom you will know, *verbatim*, what is preached to the Jews.
6. Voluntary amateur musicians to lead or exhibit devotional song.
7. A Depository for gifts of personal property of every kind, from every quarter, which the impoverished and persecuted can use at need, or trade in.
8. A man of power as Superintendent of these and other such departments; with worthy co-workers, some at their own charges, others necessarily supported, to carry on the various branches of the work.

Finally: The sign and pledge of the kingdom of God for the Jews, in concrete material embodiment to their sight: an Institute worthy of respect as an expression of Christian sincerity; a true Temple Immanuel, where every phase of Jesus's love for His people shall be focussed and radiated.

Enough is before us for the present, and we will not try to lay out more until these works become organized. These, with all the disinterestness of those who should gladly give their labor and talents, will cost a large multiple of the total income of this Mission per year of the last seven. We are not afraid to guarantee that every dollar raised by the organized co-workers will be held to its utmost capacity of service, and accounted for, as a factor in these works and not in the support of lazy and selfish hirelings.

So much has "SALVATION" to say about the Mission, this month. If it proves interesting, we shall be likely to find more to say next time. Meanwhile, the old, old story, which some have found unimpressive in repetition (as we have not) continues perennially reproduced in fact: namely, that the eagerness of the Jews to hear about Jesus and the Bible still crowds and overflows the little hall in Grand street, through the invisible power of Divine grace alone.

Before another issue of "SALVATION" our friends will hear in-

“Salvation.”

92 *Proposed Anglo-American Board of Missions.*

dividually by circular from THE ANGLO-AMERICAN MISSION TO THE JEWS in its formally organized capacity, and will have opportunity to send in their names for enrolment, as some have already done in advance. If any should be overlooked, we beg them to remind us.

FINANCIAL REPORT FOR FEBRUARY, 1903.

Rent, \$100: Ass't Missionary, \$20; Janitor, \$16:	
Gas, \$2.50; Postage, \$1.42.	\$139.92
Total Receipts, February,	120.00
Deficit, February,	19.92
Previous Deficit, (June 10, 1902, to Jan. 31, 1903)	1141.09
Total Deficit (June 10, 1902, to Feb. 28, 1903)	\$1161.01

PERSONAL SUPPORT OF MR. H. WARSZAWIAK.

Reported to Rev. Dr. Patterson for him, and paid:

June 10, 1902 to Jan. 31, 1903,	\$1262.54
In February, 1903,	78.74
Total, so far as known, to Feb. 28, 1903,	\$1341.28

THE SAMARITAN REMNANT AT NABLOUS (SHECHEM.)

Rev. L. Zeekhausen writes from Jerusalem to *The Voice of Israel*, of witnessing the Passover of the Samaritans on Mount Gerizim. He says: “As a community, the Samaritans are very poor. Tailors, cobblers, and small traders, they eke out a precarious existence. They live together at Nablous in what one might call the Samaritan colony—an irregular square of old houses. In the middle of the square is their unpretentious little synagogue.

“The first thing that met our eyes on nearing the summit was a thick column of smoke. Presently we saw before us an encampment of some thirty-five to forty tents pitched in two long rows on a level piece of ground, and a motley, surging crowd near and round it. The bulk of these people were Moslem and native Christian sight-seers, who seemed to regard it all as a huge joke. They unceremoniously pushed and pressed everywhere, and had to be kept in order by half a dozen armed soldiers and several zapteyes (policemen).

“We were asked into the tent of the high priest, and received most cordially. Every possible information was willingly given

“Salvation.”

The Samaritan Remnant at Nablous (Shechem). 93

us. So we learned that the high priest's name was Jacob Ben Aaron; that he has been filling his office for many years; that the whole of the Samaritan community consisted of only two hundred souls, all told; that they had priests and Levites of their own, claiming a direct succession from Aaron and the ancient tribe of Levi, while the rest believe themselves to be descendants of Joseph. There would seem to be three families of priests, but they themselves preferred to speak of but one priestly family in three households. Every priest is a Nazarite from his birth, and has to let his hair grow long, and observe other precepts of the Nazarites. One had no difficulty, therefore, in detecting a priest from an ordinary Samaritan.

“As the sun was near setting, the high priest donned a long silk robe and walked out of his tent, we following closely behind him. Near the entrance to the camp there was a rough, low enclosure, some 150 feet by 30, at one end of which two big boilers, full of water, were steaming over a fire kept up in holes under them. About forty or fifty adult Samaritans, clad in long white linen robes, were squatting on little mats, performing their private devotions entirely in the Moslem style. Presently they all got up (except the high priest, who still remained kneeling before a low pillar), and commenced chanting noisily and with wild gesticulations a Passover hymn. The high priest then mounted his pillar, or stone, turned to the people and read, with a peculiar intonation, the twelfth chapter of Exodus. More chanting followed, during which time seven white lambs were brought into the enclosure, placed in position round the boilers, and surrounded by a double chain of young men, to prevent an outsider touching the lambs after they had been consecrated, and so defiling them. Three priests, with long knives in their hands, were standing over the prostrate sheep, waiting for a signal from the high priest to despatch them.

“The temper of the Moslem mob, standing on the low wall of the enclosure and pressing from behind it, became by now so unruly that the policemen had to strike hard with their whips and clubs to keep them in their places, and prevent their making havoc with the poor Samaritans' sacrifices.

“The high priest's voice was rising more and more above the reigning Babel around him, and the moment he pronounced the words: ‘And the whole assembly of the congregation of the children of Israel shall kill it in the evening,’ the seven lambs were slain with a rapidity that was simply astonishing—in probably less than a minute—and the victims were lying about with their

“Salvation.”

94 *The Samaritan Remnant at Nablous (Shechem).*

throats cut and consciousness extinct. Several of the Samaritans caught the oozing blood with their hands and smeared it on their faces, washing them, however, with water soon afterwards. The high priest having satisfied himself that the lambs were properly despatched, the people squatted in groups round the carcasses of the animals, and, by pouring boiling water on them, caused the wool to come off cleanly and readily, and all the time another party were reciting endless hymns. When the wool was off and burnt, a pole was driven through the lamb's hind legs, by which it was lifted on to the shoulders of two men, the heart and the intestines were deftly removed and burnt, too, and the right leg, with the shoulder, cut away as the priests' portion.

“After this all the lambs were laid on a hurdle, carried to the pit, out of which we saw smoke issuing when we first had reached the summit, and there they were, one at a time, lowered by their respective poles. The pit itself looked like the mouth of a disused cistern, but was only some ten feet deep. Its sides and bottom were of solid masonry, and a strong fire was kept up in this improvised oven for some five hours previous to the lambs being lowered into it. The hurdle was then placed on the mouth of the pit, and by means of grass, mud and earth, this was hermetically closed. For over three hours did the carcasses remain in the oven, and it was going on midnight when, under the accompaniment of more hymns, they were taken out, carefully carried in new wicker-baskets back into the enclosure, deposited on mats spread on the ground, and there and then eaten by all the males—each pulling a piece off with his fingers and eating it with unleavened bread and bitter herbs. No women were to be seen at the place of sacrifice, but pieces of meat were taken into the tents for the and the little children.

“The unleavened bread of the Samaritans looks not unlike very thin pancakes, and is in color just like the ordinary native bread.

“The Samaritans possess but the Pentateuch, in a style of writing which is extremely ancient. Its language is pure Hebrew, and differs but slightly, on the whole, from the text of our Hebrew Pentateuch. We were shown an ancient scroll of the law, the writing of which is in parts already defaced. It is preserved in a really fine case of embossed silver, lined with rich green velvet, and engraved on the outside with representations of the tabernacle, the ark, the altars, the seven-branched candlestick, the table of shewbread, and Aaron's rod. We were calmly informed that the scroll had been written by a great-grandson of Aaron, to wit, by Abishua, the son of Phineas, 1 Chron. iii:4; and that the case, together with its engravings, was the work of no less a person than Bezaleel, the renowned constructor of the tabernacle! Exodus xxxi:2. The articles are certainly of a respectable antiquity.

“Salvation.”

A People Prepared and Preserved for the Lord. 95

VITAL STATISTICS OF THE MODERN HEBREWS.

Mr. Frederick L. Hoffman, vital statistician of the Prudential Life Insurance Company, of Newark, N. J., contributes to the *New York Medical Examiner* an elaborate discussion of the available data for comparative death rates between the Jewish and Gentile populations of America, Germany, Russia, and Northern Africa. He finds that while “the longevity of the Jews is unquestionably superior to the life-expectancy of ‘Christians’ . . . the life tables of the eleventh U. S. census are untrustworthy, and give values much too high for the Jewish population;” partly from a process of selection resulting in a superior physical type, probably quite considerably above the European average. He agrees with Ripley, “in opposition to the general opinion that the Jews of today are still a pure, or unmixed race. There is evidence to the effect that at least the two main branches of the Jewish people, that is, the Sephardim, or Spanish Jews, and their descendants, and the Askenazim, or German, Polish and Russian Jews, are subject to different rates of mortality and probably to a different disease predisposition or immunity, and what may hold true for the Jews of German extraction may be far from true for the Jews of Algeria, Servia or Bosnia.

The U. S. census for 1890 indicates a more favorable death rate for the population of Polish than of Russian or American origin; especially in relation to tubercular and respiratory diseases. “When we take into account their well-known conditions of life, the overcrowding in unsanitary areas, employments in unhealthy trades, especially tailoring, long hours of labor and low wages, the indicated favorable mortality of the Polish element from the most destructive diseases is indeed a remarkable fact, deserving of profound consideration.”

“For European countries our information regarding the mortality of the Jews is, of course, more complete and accurate, partly on account of the relatively greater numerical importance of Jews in certain German, Austrian and Hungarian cities. The most valuable statistics on this subject have been brought together by Korösi in his quinquennial reports on the mortality of the city of Budapest. This city in 1891 had a Jewish population of over 100,000, forming 21.0 per cent. of the total. The proportion of Israelites has gradually increased from 16.6 per cent. in 1870 to 19.7 per cent. in 1881 and 21.1 per cent. in 1891. . . . It is shown that the death rate at all ages was 18.4 per 1,000 for the Jews, 27.8 for the Protestants and 32.5 for the Catholics: . . . but the most striking fact is the very low mortality rate from consumption, pneumonia, and diarrhoeal diseases, among the Israelites. Thus the Jewish more favorable mortality rate is especially to be attributed to a much lower death rate from tubercular, respiratory

“Salvation.”

and diarrhoeal diseases. Diseases causing a higher mortality among the Jews are the acute infectious diseases of childhood, but they are relatively of less importance, and the unfavorable disease factors are not sufficient to balance the lower mortality rate from the numerically more important causes of death.”

“These observations apply only to the Askenazim, or Northern Jews. For the Sephardim, or southern branch, we have very fragmentary data of doubtful accuracy. The view of Burton, that the latter are physically and morally inferior to the former, is probably true.

From Algerian data it is found that “the average death-rate of the Jews, it will be noted, has been about 4 per 1,000 higher than the death-rate of the Europeans. This, in part, is probably due to a higher birth-rate and resulting higher infant mortality. [This acute statistician seems, however, to forget that the European population of Algeria not being indigenous nor so generally domesticated there for life, would naturally fail to furnish a full proportion of deaths, especially of infants. Naturally, also] “the excess of births over deaths is much more favorable to the Jews, the rate being 6.5 per 1,000 per annum for the Europeans and 21.2 for the Jews. . . . It, however, is quite significant to find that while generally speaking, the proportion of illegitimate births among Jews in Central Europe is exceedingly small, in Algeria this evidence of immorality is represented by 9.1 per cent. of illegitimate births among Jews, against 12.3 among the Europeans. The unfavorable views of authorities on the Jews of Northern Africa are confirmed by the personal observations of the writer, that in Morocco, at least, the immorality of Jews is in marked contrast to the moral status of the Israelites in other parts of the world.”

“The probable causes productive of this remarkable tenacity of life and disease resistance among a people for ages the object of race hatred and fearful oppression, may be summed up in the statement that right conduct and dominant will, with an abiding unquestioning faith in himself and the future of Israel, have preserved the Jew and Judaism to the present day. Not in two thousand years has the position of the Jews been numerically, intellectually, financially and economically so commanding as at the beginning of the 20th century, with more than ten millions of adherents in every inhabitable portion of the Old World and the New.”

“The Jews in this country have increased 350 per cent. since 1880, against 50.67 per cent. for the population as a whole. There are now over one million of these people against 230,000 twenty years ago, and the number of immigrants during the year ending June 30, 1902, was 57,688.”

“Salvation.”

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of ‘Salvation’ to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a copy.

AN OVERTURE

To Christian Friends of Israel in Great Britain and America, and to supporters of the Mission to the Jews at No. 424 Grand st., New York, U. S. A.

At a meeting held in the parlors of the Marble Collegiate Reformed Church in Fifth avenue, New York, March 13, 1903, of the American Mission to the Jews (incorporated 1890), it was voted to change the name of that organization to

THE ANGLO-AMERICAN BOARD OF MISSIONS TO THE JEWS.

To fill the place of our late lamented brother, Robert Beggs, Esq., the undersigned was elected secretary, and, as such, informally authorized to submit to friends of the work everywhere and particularly in Great Britain, certain principles of international organization which had been elaborated in Committee and favorably considered in the board of directors, with a view to organic union and united effort in both hemispheres for increased interest and efficiency in the Evangelization of the Jews in their present unparallelled and growing aggregation in the city of New York.

Our ideas are in substance as follows:

1. In order that an unqualified Evangelical faith and purpose shall be indelibly impressed on this Board, in the minds of all, and especially of the Jews; be it declared that the lasting Head of this society shall be JESUS, our Sovereign Lord, the Son and Christ of God, who has passed into the heavens and sitteth on the right hand of God the Father Almighty, endued with all power and authority in heaven and earth; to whom we humbly submit our organization and purposes, under the control of His recorded words, of His Spirit, and of His Providence, for all government, power and success.

“Salvation.”

98 *An Overture to the Friends of Israel from the*

2. In order that the personal basis of the Anglo-American Board of Missions to the Jews may be as broad, and at the same time as vital and energetic, as possible; this society should consist of men, women and children, without regard to race, nation or residence, members in good standing of Evangelical churches, pledged to active interest in their several localities in behalf of the conversion of the Jews to Christ; and such measures as may seem expedient should be adopted in both hemispheres to extend the general membership as widely as possible by the enrollment of persons duly approved, in every place, and by the organization of such members, wherever practicable and advisable, on a general plan, in auxiliary branches, for increasing local interest in the evangelization of the Jews and raising funds for the purpose, by means of regular meetings for prayer and conference, by the circulation of appropriate literature, and by addresses before public assemblies; with all such aid as the secretaries of the Board may be able to extend for these objects.

3. And, moreover, in order that a lively sense of unity and responsibility may be felt throughout the body, the individual members should have such a part in the central organization as, without hampering the course of administration, may be just to them, and, in a last resort if necessary, a means of correction and a safeguard against any lapse from a truly public and representative character in the administration of the Board. These important objects might be reached by agreeing that all elections of members of the governing council or councils shall be immediately submitted to all the members at large, by post, and if disapproved in writing by a majority of such members, within one month, shall become thereupon null and void, and different elections must be made and submitted as before.

4. The cardinal object being organic union and collective co-operation of the friends of this great enterprise in both hemispheres, attention has been given to its legal and practical aspects. There is nothing to hinder the directors of the Anglo-American Board of Missions to the Jews, as already constituted in New York, from adding any number of corporate members, on nomination from abroad, of whom some one or more might be such as could attend at least annual meetings in New York, while every one may lend advice by letter at all times. It has also been considered, and is herewith submitted, whether our British brethren,

“Salvation.”

Anglo-American Board of Missions to the Jews. 99

having already a Committee of their own in this interest, might find it agreeable, and practicable, to unite their local constituencies, (on some such plan as suggested in paragraph 2) under a central Council or Committee: the whole, as one body with us in the United States (if not one body in law, yet voluntarily one) constituting the total of THE ANGLO-AMERICAN BOARD OF MISSIONS TO THE JEWS.

The question arises, and is therefore submitted, whether the consideration of geographical convenience might not lead our invaluable helpers in British America to enter directly into the enrollment and organization on this side.

It is confidently hoped that this overture will commend itself to the sentiment and judgment of our friends in all places, as a measure most imperative for reviving and concentrating the sadly lost or scattered responsibility of Christians for the evangelization of the Jews, at the present hopeful juncture, and particularly at their unparalleled voluntary concourse in the Mission Hall at No. 424 Grand street, New York.

We confidently hope that the ever-devoted British Committee on this cause will meet this overture with the earnestness in which it is presented; that they will welcome the union or federation and title proposed; and by immediate measures for extended agitation and enrollment in local branches; by enlarging their central organization; and by strengthening the present directorate in New York with new members nominated by themselves; they will encourage our hope and endeavor to mitigate, at least, the shame of Christian indifference to the salvation of God's own Covenant People.

In this hope, let me beg our friends, to each of whom this appeal is personally addressed, to communicate, without delay, with

Yours in the Gospel of our common Lord and Savior,

WM. COWPER CONANT,

Secretary in New York, of the Anglo-American Board of
Missions to the Jews.

466 West 151st Street, New York, U. S. A.

Temporary absence of treasurer Dr. Patterson causes postponement of the report of Mission finances for March.

"Salvation."

100 *The Duty of the Hour—A Movement Begun.*

HEBREW-CHRISTIAN INSTITUTE IN NEW YORK.

A MOVEMENT BEGUN.

The Jews have in New York a very laudable and not inconsiderable foundation, called the Hebrew Industrial Institute. Christian sincerity needs to be vindicated before the eyes of Cosmopolitan Judaism concentrated in New York, by a counterpart Institute, on the Bible foundation which the Jews have forsaken and left to us.

We are not over-hasty to name the unborn child before we can see what it is like. But the name *Hebrew-Christian Institute* is here used as a descriptive symbol of what we conceive should be the next object to center Christian zeal, if so be that the Lord will at this time direct the power of His Spirit to such an end. For, our wretched and cast-off predecessors in the grace of God need from us not only teaching in the way of salvation, but also sympathy, help, and organization, on both temporal and spiritual lines. Pauperization has been tried on the Hebrew-Christian convert *ad nauseam*, here and elsewhere. But the power and courage of union with each other and their Christian brethren, and more expressly with their Almighty Lord and Savior, in a "Church," [*Lord's Household*] has not been, in proper ways and on a proper scale, introduced in Jewish Missions. Of course, the central element and nucleus of a Hebrew-Christian Institute must be the visible embodiment and ordinances instituted by our Lord himself for the manifestation of His kingdom and His people before the world. Yet the truth needs to be revived, and especially for Jewish converts, that the "Church" properly means and is more than an association for purely spiritual purposes, and nearly resembles a Divine family or Lord's Household—for which the dwelling or *Kuriakon* (whence *kurk* or *church*) stands, like "home," for the visible symbol—united and organized to secure every essential necessity of Christian living in the present special environment. For the Jew individually, under the persecution that still rages as effectually as of old, there is no chance to live as a Christian. Union with each other, and with Christians who enjoy the privilege of living and can give countenance and co-operation to those who have not that privilege, must in some shape be the solution of the problem of evangelizing the Jews.

We have already (March number of "SALVATION") mentioned some of the provisions for union and help that would be included

"Salvation."

A Hebrew-Christian Institute in New York. 101

in a Hebrew-Christian Institute. The first thing after we have conceived the true idea, is to embody or "house" it. As before said, we would commend this to our readers as the duty of the hour.

And in addition to verbal promises of between two and three thousand dollars to begin with, already announced, we are authorized to promise that, until further notice and probably for the present year, at least, all donations necessary for the expenses of the chapel in Grand street will be met by equivalent donations to a fund in trust with a responsible body corporate, for establishing a comprehensive Hebrew Christian Institute in New York, where adequate room will be given to the crowds of Jews now turned away from the present chapel; where the sacramental institutions of our Lord will be maintained; and where all practicable benefits and benevolences of a Brotherhood for Jews and Christians will be enjoyed.

The present little nucleus of subscriptions may therefore now be set at \$4,000 to \$5,000. We venture to pledge the best endeavor of the Anglo-American Board of Missions to the Jews to roll up this fund to adequate size.

It will be funded under this condition, that if it should fall short or in any way fail of the present object, each sum shall be returned to the donor, with such interest as it shall have earned.

A LETTER FROM HERMANN WARSZAWIAK.

March, 1903.

Beloved in the Faith:

Peace be unto you and love with faith from God our Father and the Lord Jesus Christ. It is a great pleasure to let you know that the Lord is pleased to continue His blessing upon our work amongst the 500,000 Jews of this city. The crowds of Jews clamoring to hear the preaching of the glorious gospel are indeed astonishing to all of us. The late Rev. Dr. A. J. Gordon said that in his experience the great difficulty with Jewish Missions is in getting the Jews to attend; and this has been the experience of all Jewish Missions hitherto. It is therefore the more wonderful to see large crowds of Jews attending regularly these meetings, summer and winter, year in and year out, with such rapt attention to the preaching of the gospel. Only last Friday night, Feb. 27, as Brother Magil and I left the Mission going home, a group of ex-

“Salvation.”

cited Jews met us at the door, uttering their protest for not having been admitted to the meeting, some saying that week after week when they come, they find the house is full and are not admitted. “Why do not you get a larger hall and provide sufficient place for all?” they asked. Surely the same sermon that is so anxiously listened to by hundreds of Jews might as well be heard by thousands. Here we believe the Christian church misses her best and greatest opportunity of reaching God’s chosen people.

CONVERSIONS AND PERSECUTIONS AS OF OLD.

Since January we have had the pleasure of meeting with at least twelve newly converted Jewish brethren, from this mission and elsewhere, every one a living witness to the saving grace of the Lord Jesus Christ, some suffering hardships and bitter persecution, but bearing it bravely, and trusting the Lord to keep them and strengthen them. With tears in his eyes, Brother C—— told, the other day, in one of the meetings, how he had been discharged by a Jewish employer, and beaten by his fellow workingmen when they learned that he had been baptized. “I tried to testify to them, and told them what peace I found in Jesus,” he said, “but they would not listen, and kicked me out from the shop, and beat and ill-treated me otherwise. Now my wife and I know what it is to suffer for His sake, yet we know in whom to believe, and that He is able to take care of us and keep us in His love.”

Another brother told how he had driven from one vice to another until bitten by the spirit of unrest, and becoming conscience-stricken, he went still more recklessly into vice, and for three hideous years lived, in the company of a notorious woman, in utter abandonment to vileness and sin, until he became more than ever conscious of the utter foulness and failure of his life. “I tried and tried, the best I knew how, to elevate myself, and many times left my bad companions and resolved to start life all over again in a different part of the country,” he said, “but they were one and all short-lived resolutions, the Devil would not let go of so confirmed a votary. I fell in with bad companions all the time, and had not the strength to cut loose from them, although I knew how wicked and wretched my life was in the company of these people. I became so sick of myself that I thought of but one remedy—suicide—when one day God led my stumbling feet to an open-air meeting, and I heard a man testifying who was actually my **photograph** in a life of vice and sin. He, too, had lived almost the

"Salvation."

A Letter from Hermann Warszawiak.

103

same life that I had, action for action; and before my eyes he stood telling how by faith in Jesus he was made free from sin and unrighteousness. For many weeks, however, I fought that man's testimony; but finally, through the mercy of Christ, I gave myself over to Him, and now can tell out of the depths of my heart that He has really set me free, for whom the Son makes free is free indeed. He has washed away my sins, and removed them as far as the East is from the West, praised be His name."

This is the old, old story! But it is so new to a Jewish audience, and they are more than astonished to hear such a living witness to the power and saving grace of the Lord Jesus Christ.

Alas, that Christian people in this land will not interest themselves in the work of evangelizing the Jews as they do in behalf of other foreigners, although there are 500,000 Jews in this metropolis. "I say then, have they stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles . . . Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness; for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:11, 12, 15.) Oh, that God would inspire His people with a flame of love and interest for the despised children of Israel!

I desire to heartily thank those who so kindly contribute towards my own support. We have never had reason to regret having decided to live by faith and implicitly trust the Lord for our daily bread and every need. He has most graciously looked after us and not alone supplied our needs, but enabled us from time to time to repay some old debts, praise to His name! We never again will solicit help of anybody, but are more than satisfied to look to God only, and await His pleasure to provide for us as He sees best, and to live as He taught us to live, in Matt:6:25-34.

Inviting your prayers for the continued success of the work and the increase of faith, I remain, dear friends, faithfully yours in His service,

HERMANN WARSZAWIAK.

16 East Eighth Street, New York City.

Temporary absence of treasurer Dr. Patterson causes postponement of the report of personal donations to Mr. Warszawiak in March.

"Salvation."

"THE PEOPLE, THE LAND, AND THE BOOK."

The April number of this quarterly is the best we have seen. The opening article, by the Bishop of Newcastle (a Hebrew Christian Dr. Jacobs by name) is a notable discourse, which will repay any one's reading. It peculiarly interests the writer, from its correspondence with special recent teachings to the Jewish Bible Class in the Grand street mission on the unity of God and his revealed religion, from the creation of man to the incarnation of His Son, as displayed in the Epistle to the Hebrews and the books of the Old Covenant; a religion of which the Judaism handed down from the corrupt political hierarchs and Sadducees who crucified Jesus, has not preserved one iota—not the least fibre of that connection between the sinner and Savior which God established through "the blood of Abel," through the sacrifices and priesthood of Aaron, and through the sacrificial death of His Son. They talk much of Judaism, but they talk of nothing. There is no Judaism except in Christianity. There is neither priesthood nor sacrifice, nor the least pretense of any. What they call Judaism has not in it a remnant of religion except the falsely assumed name, and a lip-service of one God, whose entire religious system they ignore and practically reject as abolished and ended; for they reject its continuance in the Divine sacrifice and priesthood of Jesus, the *only* name actually or professedly anywhere given among men, whereby sinners can still come to God, or are even supposed to do so. We have a page of Bishop Jacobs's review of revealed religion to reprint elsewhere in SALVATION. Other characteristic features of Mr. Schapiro's quarterly are: a historical and prognostical review of Zionism and its relations to Jewish thought; a view of political conditions relating to the future of the Jews, by Rev. Dr. Robert Cameron; sketches and illustrations of the Jewish Colonies in Palestine; and a variety of interesting minor articles.

THE CLEAVAGE COMMON TO MODERN JUDAISM AND CHRISTIANITY.

Two opposite Theological Schools of Judaism—the 'orthodox' school in New York, headed by Prof. Schechter, and the so-called reformed school in Cincinnati over which Rabbi Kohler has been placed to succeed the late Rabbi Wise—these mutual destructives had a love feast in New York, a few days ago, much of the same kind with the embrace in which the destructives of Bible religion are held by the orthodox of their several denominations in Chris-

"Salvation."

tianity, for fear of losing strength by letting go of them. Both organizations alike strive to maintain their numerical strength by the union of direct and fundamental contradictions, on a common party basis, for the sake of the spoils, as the ungodly express it; but as we should say, for the sake of good to religion, sincerely believed to consist in or depend on a combination of visible forces. In Judaism, the object is to keep the Jewish race united under the name which is already the only visible remnant left of their historic religion, and it really makes no practical difference to them whether that name covers a professed faith in Divine Revelation through Abraham, Moses, etc., or a stark deism repudiating all explicit communications from God to man.

In Christianity, on the other hand, we see a similar nominal union cherished, from a like motive, under the name of a Christ whom one of the parties rejects, explicitly or by implication, as to His fundamental claims by word and works; and their basis of union is a sentiment for Him and His ethical teachings much like that cherished by Jews for Judaism and its ethics.

It is impossible for these contradictions, in either case, to flourish in union. They must separate in confessed antagonism, unless one of them swallows up the other. A revival of uncompromising faith in the God of the Bible as the sole power for righteousness, is the only possible salvation for religion—Hebrew or Christian.

A CLOUD LIKE A MAN'S HAND.

Rabbi David Lefkowitz is the pastor of the Jewish congregation of Dayton, Ohio, whose beautiful new synagogue stands on North Jefferson Street. On the morning of December 1st. he attended the meeting of the City Ministerial Association, and just before the body adjourned, he requested the privilege of saying a few words. That being granted, he said something like the following: "I came here this morning uninvited. I am not a member of your association. But I would like to become a member. I regard you as brothers, and would like to have you regard me as a brother. I should like to attend your meetings here, and be a co-worker with you." Of course, the learned rabbi was received with open arms, and unanimously voted a member of the City Ministerial Association. We regard this as a most significant indication of the approaching oneness of the people of the kingdom of heaven. Our Jewish people have entered heartily into the work of taking the religious census of this city and county.—*Religious Telescope.*

“Salvation.”

THE CONVERSION OF JOHN LEOPOLD LICHTENSTEIN.

Detained on a journey, in Basle, some of his Jewish friends in that city told him of a young Jew, Jacob Boerling, who, they said, had deserted Judaism and was now preparing himself for missionary labor in the Mission House in Basle. Lichtenstein's heart was moved with pity that a son of Abraham should be thus misled and he resolved to visit the stray sheep and bring it back into the fold. He had no doubt that he could easily prove to the apostate that all the claims of Jesus were wrong.

Boerling received the young rabbi most cordially, and invited him to accompany him into the garden of the Mission House, where they could talk without being molested. The conversation lasted from before noon until 9 o'clock at night, and its one subject was the question, Is Jesus of Nazareth, the Crucified One, the promised Messiah? None but God overheard it, and it was carried on in a calm and devout manner, but its effect was marvelous, for when the stars appeared in the heavens Rabbi Lichtenstein had found Christ. He who had come to conquer and had been sure of victory, was conquered but happy!—*Rev. Louis Meyer in the Jewish Era.*

The Voice of Israel publishes an account of her own conversion, by a young Jewess, Gisela Fleischmann by name, who is now studying in the Missionary Training School at Chicago, after eight years in the new life. She says:

“I was working in a private home with a young Christian girl. One Sunday, as she went out, I asked her whither she went.

“To church.”

“Are all welcome?”

“Yes,” she said.

So I thought I would go to satisfy my curiosity. But now I know it was God who sent me to hear His Word. The minister preached the pure, simple gospel of the love of God, the suffering and love of Christ for sinners. I knew I was a sinner, but remembered well the teaching of my youth in a very orthodox Jewish home. Yet what I had heard worked on my heart, and a desire came to me to hear more. So I went again and again. A New Testament was given me, and eagerly I read the life of Christ. I became convinced mentally that Jesus of Nazareth was a good man and true; but how can a good, pure, noble man lie? “Search the Scriptures, for they testify of Me.” I did: I wanted to know the truth. Shall I reject Him because my fathers did? Nightly I would study till twelve; and two o'clock one morning the certainty overcame me, “Jesus is my Savior.” Then Satan said, “You are young and inexperienced. Shall you know more than all the wise people who reject Him?” Then for the first time in my life I was on my knees before God. It was a short prayer, but lacked nothing in faith that God would hear it: “O God of

"Salvation."

The One God and Only Religion for Mankind. 107

my fathers! let me know if this is the Christ, the Messiah, for whom we are waiting." And God spoke peace to my soul. I convinced me that the Man of sorrows, as described in Isaiah, liii, was Jesus of Nazareth, my Savior.

COMMON JEWISH IGNORANCE.

One woman whom I called on during the Passover feast, a Jewish woman, told me she kept this feast in commemoration of the time when the Christians drove the Jews out of Palestine and killed their children.

WHAT THE HEBREW RACE WAS MADE FOR.

Probably the primary truth in religion is the truth that God is one, and the Jewish nation was specially chosen and trained to teach the truth to the world. How slowly this truth was grasped, let the pages of the Old Testament and all contemporary history show. To meet the polytheism of the ancient world, and prepare the world for a Redeemer, it pleased God to choose one family, the family of Abraham, and to make Abraham and his seed the depositaries of His covenant and His revelation. The Old Testament is mainly a history of God's dealings with and discipline of this remarkable people. Their continual falling away from a trust in the one God, in Egypt, in the desert, after the death of Joshua, under successive kings, of whom Ahab and Manasseh may be taken as illustrations, right up to the captivity to Babylon is not merely a history of Israelitish sin. It is a proof of the appalling difficulty of teaching the whole world the truth that we Christians assume from our infancy, that God is one. After the return from Babylon, this lesson was at length learned (however many had still to be mastered), but it is to the whole Jewish people thus trained and disciplined that the world owes the preservation of this truth, while the fact that God chose one people to learn the lesson for the world at large, and endowed this people with special gifts and privileges, making it a Divine Society, albeit a society of men and women, attests another fundamental truth which is enshrined in the Church of Christ on earth, viz., that it is God's good pleasure, not simply to make a revelation to man, but to make a covenant with man, to choose out a people for His own possession, to endow them with gifts and privileges, to enforce their responsibility, and so at length, by the gradual growth of this Society, to win the world to Himself. The progressive revelation made in the Old Testament was made for the purpose of training and disciplining a chosen people, that the chosen people might at length expand into an universal Church of Christ.—BISHOP JACOBS.

“Salvation.”

Thoughts of Christ Life.

Have you on the Lord Believed? Still there's more to follow.

SEPARATED UNTO CHRIST BY ESPOUSAL.

Man is by nature a divided being, in two parts passionately yearning each for the other, and he lives—that is, continues—only in and by their union.

Such is man, under Nature or what might be called the animal dispensation. What of the spiritual dispensation, given to lift the moral universe out of the dominion of nature, called The Fall, and above the liability to fall again under that dominion, by “being made partaker of the Divine nature”? (2 Peter 1:4.)

Outside of this spiritual or gospel dispensation, the Bible declares man, and we see him, to be still moribund, in spite of the union of his parts, for want of another and spiritual generation, or *re*-generation. Except ye receive the very life of the Son of God (signified by His flesh and blood) through the regenerating act of that Holy Spirit which engendered the Son of God himself (Luke 1:35 “ye have no life in you.” (John 6:53.) “He that hath not the Son hath not life.” (1 John 5:12.) “As the Father hath life in himself, even so hath He [necessarily] given to the Son to have life in himself” (John 5:26); and as many as receive Him inwardly and spiritually, by faith, do thus receive power to become themselves also children of God (John 1:12). Hence He “calls them His brethren” (Heb. 11:11); sons of the same Father with Himself (John 20:17); “children and heirs of God, and joint-heirs with Jesus Christ” (Romans 8:17).

Notwithstanding these and many other equally explicit revelations of the absolute necessity, and the actual generation, of a Divine offspring in man, as the only possible way of present salvation and everlasting immunity from repeated falling; the Gospel of the Incarnation of God is a fact too entirely and profoundly spiritual for the past stages of religious education to have apprehended. To grasp a truly spiritual fact, or to accept the supernatural save as an exterior force, is foreign to the philosophy as well as the instincts of the natural mind; and it is not singular, but characteristic of our reluctant ascent to the heights of Divine revelation in the old covenant and the new, that the theological

"Salvation."

Separated unto Christ by Espousal.

109

thought of the Christian ages has balked at this stupendous height, and has taken the spiritual mystery of Divine generation for a metaphor, signifying some kind of plastic operation by the Holy Spirit, or, at most, a transmutation of enmity and unbelief to love and faith by a meaningless 'magic' unrelated to its effect, like children's fairy tales.

The like metaphorical restriction has been forced upon the Bible throughout the old covenant and the new, as to its constant affirmation of a conjugal and reproductive union between God and man in Christ and the Church, through the all-propagating virtue of the Holy Ghost, which had first engendered a Second Adam, with Divine power to reproduce a regenerated race. All that we read of the Bride and the Marriage of the Lamb in the Apocalypse, and of the espousals of Christ's people to Himself, in the epistles, is reduced to a purely formal and tutelary sense, leaving the enduring and fruitful words of the same revelation meaningless.

In like manner, again, the jealousy of our Lord, which is among the most often expressed sentiments in the Scriptures, from the first commandment down to his latest Apocalyptic message, is "made of none effect" by ignoring the basis for an actual grievance of that nature.

That grievance of our Lord should be brought home to us, personally, with a poignancy which nothing but a sense of actuality in the spiritual union in which we are espoused to God in Him, can cause us to feel. This is the object of the present note, an eminently practical object, to perfect a full consciousness of the relation in which we stand, with the powerful sentiments and motives that constrain us to the holiest separation of espousal to Him, our Only One; in and under which, all our earthly relations are subjected and sanctified. That is the way that He understands it. The lip-professor, the mere church-member, may not be much to Him, any way; but in the Christian believer, whom He has really espoused, but who, unconscious of it, is allowed and led by example and custom to violate the bond by a divided heart and life, with *rival* loves—one or many—how must this wound afresh and more deeply that devoted heart that was pierced for us! the heart of God!

Let us repeat the test of infidelity to our Divine espousals. Not the existence with us of natural affections and joys in the inferior scale; but the embrace of such objects to ruminate and luxuriate

“Salvation.”

on in the mind, in the place or by the side of Him to whom all else must be sanctified. “Our wills [and loves] are ours, to make them Thine.”

THE SECRET OF SUCCESS, AND “THE HIDING OF HIS POWER.”

One man is nobody. Organization is all. Get into the ‘organization,’ if you would put yourself in the way to effect anything, or to become anything but a nobody. Otherwise, though you speak with the tongues of men and of angels, you are nothing, because nobody minds you. There is no use in trying to get in for what you may be, individually. You must get in as the nobody that the individual *per se* will always find himself. You must reduce yourself to the aims and views of the organization, as you find them, and keep step in the ranks with the rest. One who cannot do this, whether in politics, profession, society, or church, must remain outside, in profitless singularity. The outside world itself will not hear you, no part of it (to speak of) will hear you, in any original thought or plan. The world is all organized. It will go on its regular ways; too pre-occupied to take note of your existence so far even as to reject or disapprove you. In expressive college slang, it will unconsciously ‘sit on’ you.

No; you must join “the Union”; and in there, by being the most ‘union’ of them all, you may, sometime, if capable enough, be a leader in the ‘Union,’ and so acquire public influence. But remember, you must take the ‘Union’ as it is, principles and practices as you find them, and swallow the whole without winking. There is no place for reformers *inside*. Outside, there is room to spare, but nothing else, a vacuum. All power is organized power.

The discovery of this condition has “given pause” to many a zealous aspirant to do something that is not done, or not done as it ought to be done. He finds it as impossible to get in with his soul’s burden, as for a rich man to go through the eye of a needle. He finds himself, and remains, a nobody and nowhere. Perhaps he concludes that the only path to usefulness is to fall in with the rest, accept the conventional, and so make his way to a position of influence, from which some advanced good can be achieved. Hardly will that do. ‘The Union’ will have none but its own convinced machine men, convinced in heart and soul. The trades-union levelling principle rules in every organized body. A maximum suited

“Salvation.”

Secret of Success, & ‘the Hiding of His power.’ 111

to the lowest is fixed for all. No exceeding of that is tolerated. The ‘unfair workman’ who does it is thrown out, or at best discountenanced.

Most men are born into the ‘Union,’ suckled by it, trained up in it, part and parcel of it. So they grow up, and some grow to prominence as more ably ‘union’ than the rest, and fit to rule in it. That is the way the prominent and influential men in the professions, church, or state, are constituted, created and exalted. Will one of the men of position inside pay any attention to the voice of one calling to him from over the wall—charm he never so wisely? The voice is wasted in unrecording air. Or if, perchance, through a singular curiosity, the great man turn one ear, and finds the voice not quite a verbatim echo of his formula—what matters the truth and consistency of it? He knows it will not do, within the pale. The variation or addition of a syllable would frighten the whole flock into hysterics. Not to consider so far as this, however; it is but an outsider, necessarily a nobody, with a proposition of no practical force, whatever it might be. Conservatism, when most unreasonable, is not altogether nonsense. For, if any man sets out to think, the chances are ten to one that he makes a fool of himself—be it in politics, medicine, or theology—and wo to the flock, when in its thoughtlessness it follows after thinkers, as human thinking goes.

What, then, are you going to do about it, advancing soul? Must you give it up, and soliloquize fruitlessly forever? Nay, there is one outlook, one combination, and in it there is strength, and safety too. There is One always on the outside, waiting for nobodies to organize with. Great is the organization of men; but Christ and one nobody are greater. Yet why a nobody? Why not a distinguished retinue of Somebodies? Many such trains have taken the road—but they have strewn it with wrecks ever since time began. No, this very disqualification, nobodyism; accepted in good faith, absolutely renouncing to be somebody or the hanger-on of somebodies, and giving all that up to the Other Party; is the true and only qualification for success in the heart’s desire to fulfil His pleasure and to see His glory. That is indeed the Secret of Success, and “the hiding of power”—‘hiding’—it may be until the judgment day or not. But His nobody can afford to wait as long as He waits,

“Salvation.”

A MESSAGE OFTEN MISAPPLIED.

When we preach such calls from God as “Ho, every one that thirsteth! Come ye to the waters!” or “If any man thirst, let him come unto Me and drink;” or “Let him that is athirst come;” do we direct the call to those who are “thirsting after righteousness” and God? or talk that poetical fancy that every man feels the want of God and of spiritual satisfaction? Possibly one in ten millions may feel this: but the rest of the millions are thirsting for pleasure or riches or company or admiration or power or fame—or here and there one for intellectual achievement. No doubt they are painfully thirsty; but as certainly they do not thirst for what they need, nor will they believe it or accept it. Yet the call of the Gospel is to those very same thirsty sinners; thirsting, and “paying money, for that which satisfieth not.” It is to them, and not to people who are falsely imagined, in the usual way, to be thirsty for spiritual good, that the evangelist’s hail is directed; assuring them that their acknowledged discontent with their actual lot cannot be satisfied by any improvement of it, but can be by God and in God, alone. The message is to all the ill-satisfied and struggling for more of this world, from terrestrial wells, of which whosoever drinketh will thirst again and thirst ever; announcing to them the offer of an inward, everlasting spring of water of life, such as they dream not of.

LIFE-ENHANCEMENT.

All objects and all things may be rated as life-enhancing or otherwise. . . . To think of some persons, to dwell upon the character of certain men, is life-enhancing. This is the power of really great men. But we must put ourselves into companionship with them, to receive of their life. Jesus says, “I am the Life,” and the Apostle calls us “partakers of the Divine nature.” No man can associate with Christ and not find his whole nature receiving His life-enhancing qualities.

The great primary truth of God’s love to us, if fully received, appears in our own character and actions, in the life forms of kindness, love, beneficence, charity, steadfastness; all the multi-form beauty of the flowering of so deep a root-truth. We can never show and feel pure love to our fellow men until we believe and receive the fact of God’s love to ourselves. If we are seeking to love men and put away the selfish spirit, we may be sure we cannot do so until our whole nature is suffused and saturated with the heart belief that we are the individual objects of God’s love

“Salvation.”

Critical Study of the Bible.

113

from eternity . . . the first fact of all, from which all love proceeds.

To be self-centred is to be ex-centric. . . . To take even a short excursus from self, acts as a temporary relief and rest, until again

The thoughts of self come on: how crude and sere

The journey homeward to habitual self!

There can be no true and permanent rest until the centre of our thought, interest and life is actually transferred from self to God.—*Sentences from Mrs. Merrill E. Gates, in New York Observer.*

Critical Study of the Bible.

HISTORICAL OUTLINES.

SEMI-MILLENNIUM OF THE KINGS, OR 3D QUARTER OF THE BI-MILLENNIUM OF ABRAHAM. THE COURSE OF THE
10-TRIBES SECESSION.

Students of symbolical numbers in the Bible may find some interest in the observation that the approximately 241 years of the continuance of the political and ecclesiastical apostasy of the Ten Tribes as a kingdom, may have begun early enough to make exactly a “broken” or half number among the terms of five hundred into which the sacred history proper was divided.

Two most memorable characteristics of the period are these: the unrestrained corruption to which those incorrigible tribes were left under a series of wicked kings from the moment when they cast off the priesthood and kingship which God had appointed; and on the other hand, the unparalleled exertions of Divine compassion by prophetic ministries, mercies and severities, to reclaim the tribes, and failing the tribes, the salvable individuals, of Abraham’s posterity. Among second causes, it is to be noted that the Northern kingdom was geographically in direct contact with those great centers, at that period, of arts, civilization, refinement, power, and of no less exquisite idolatrous corruption; namely, Phœnician Tyre and Sidon at the northwestern corner, and Syrian Damascus at the northeast. Accordingly, we find that the friendship and customs of these neighbors were especially cultivated by the royal courts, and readily imitated by the comparatively poor and primitive population of Israel, over whom the glamour of those splen-

“Salvation.”

did capitals of ancient commerce, wealth and luxury, may naturally have cast an intoxicating spell, with a strong temptation to seek the gods to whom their matchless prosperity was attributed.

While, as already remarked, the period of Kings presents no personal eminences of the first or creative class, on either side, there are marked coincidences to form at least a mnemonic picture of unity out of the general chaos. For instance, there were four great religious reformations, under as many reforming kings of Judah—Asa, Jehoshaphat, Hezekiah and Josiah. On the other hand, in so-called Israel, as if for a counterpart, there were four dynasties (and one final period of military usurpers, like the last emperors of Rome), each of which; born in crime, continued in progressive impiety, and ended in bloody retribution; led, while it lasted, the reprobate tribes deeper into reprobation and to their final extinction.

Again, among many minor prophets and godly priests who constantly upheld the truth of God against every form and degree of wickedness and of persecution even unto death, in either kingdom; these annals of Judah and of Israel were illustrious each for all time by the mighty works of God in two of His greatest prophets: Isaiah and Jeremiah in Judah, and Elijah and Elisha in Israel. We may add by anticipation, another twain, of the Jewish Captivity, Ezekiel and Daniel. Besides, among those whose prophecies have been partly preserved, we find prominent in the later years of the period, prophets or natives of the Northern kingdom, Hosea, Joel, Amos, Jonah, Micah or Micaiah, Nahum; and Zephaniah, a Jew of the royal family, great-grandson of king Hezekiah. Obadiah and Habakkuk were not, like the others, bearers of minatory messages against the Hebrew people. The other ‘minor prophets,’ Haggai, Zechariah and Malachi, belonged to the period of the Restoration after the captivity. So much of outline, it is easy and profitable to carry in the mind.

Satan, having succeeded greatly to his mind in subverting the visible kingdom or church which God had set up in His chosen people—through the perversion of David, of Solomon, and of Rehoboam, even to the separation of the major part of the nation as a kingdom for himself—bent his most consummate powers at once to the completer subjugation of Judah, and to the maintenance of his destructive sway over the Ten Tribes. His ultimate success in both efforts is already noted. Meanwhile, the indefat-

“Salvation.”

The Course of the Ten-tribes Secession. 115

igable labors of the God of Israel to save a remnant and preserve the ultimate identity of the lineal seed of Abraham—as He himself says, “rising up early and sending” his servants—stand conspicuously opposed to His great Adversary throughout the semi-millennium named of the Kings. Signal retributions on the first of the impious dynasties of Israel, that of Jeroboam, had been proclaimed through the prophets of that day, and executed, one after another, by unlineal and bloody hands. Elijah and Elisha, the double prophet of that age—for Elisha was not only the immediate successor and continuation of Elijah, in point of time and of special ministry, but also “in the spirit and power of Elijah” by “a double portion”—upheld the testimony of God and winnowed out His chosen people from the apostates, throughout two dynasties, six reigns, and more than a hundred years, even to the closing hours of the doomed nation.

The story is one of the most familiar to all Bible readers, and can nowhere else be so well read as in 1 Kings from XII on, and 2 Kings, I to XVII. We only summarize here the projecting points.

The dynasties of the northern apostasy were four: (1) that of Jeroboam, judicially extinguished for its apostasy, after twenty-four years by the sentence and providence of God through the murderous exterminating hand of Baasha, (2) whose line was openly condemned and punished in like manner, after twenty-six years, by bloody extermination through the agency of Omri (3); next that of Jehu (4) the executioner of God’s judgment pronounced through Elijah and Elisha on the entire posterity of Ahab, son of Omri, at the end of forty-eight years; and itself ended after 102 years, with the murder of Jeroboam II. by Shallum, who was immediately taken off by Menahem, and the chaotic last series began; Pekahiah, the son of Menahem, being taken off by Pekah, and Pekah in turn taken off by Hoshea, who was finally carried away with all his people by Shalmaneser, king of Assyria. This was a period of forty-one or forty-two years; making 241 in all, according to the rough reckoning of the successive reigns.

We are more particularly concerned only with the mighty acts of the Lord through his servants Elijah and Elisha, for the salvation of His faithful in Israel, as well as of the ultimate remnant of the tribes which the ages (still going on) of permanent chastisement among the Gentiles, shall yet sift out for inheritance in the promises of Abraham.

“Salvation.”

Ahab, the sixth king of the apostasy, appears to have been captivated by the splendor of the Phœnician civilization and religion, and espoused it all with Jezebel, the daughter of Eth-Baal, priest-king of the Sidonians. This remarkable woman and her demon-god (as St. Paul defines him, a veritable ‘limb of Satan,’ and herself scarcely less) made joint conquest of Ahab and his kingdom, and assumed unlimited control in religion and government, with such extraordinary state and splendor as her paternal traditions, and patrimonial resources, would lead her to import. Four hundred and fifty of her priests maintained the state of the idol at the capital, Samaria, in a “house of Baal” vast enough to gather within its walls at once on a certain occasion, “all the worshippers of Baal throughout Israel” (2 Kings x:21). Besides the 450 were the “prophets of the groves” (or Asherim, local images served by them) “which did eat at Jezebel’s table” (1 Kings xviii:19). From these data may be constructed some picture of the imposing scale on which Jezebel inaugurated her royal-priestly system, and easily drew the apostatizing multitude of Israel to the pure *régime* of Baal, from the degraded symbols of a half-remembered God of Israel, which Jeroboam and his successors had before maintained. At the same time she commenced to exterminate the prophets of God (who seem to have specially abounded in Israel, according to the need) until Elijah only was left, so far as known. But Ahab had retained in high rank one godly servant, Obadiah, “who was over his house” (1 Kings xviii:3), and this man was resourceful enough to be able to hide and feed a hundred of God’s prophets in an unknown cave. That Ahab kept such a man over his house throws a side light on his character, co-incident with other circumstances, showing that his special type of wickedness was weakness, subjected to the ascendancy of a woman, as if to Satan, in spite of a weak better nature and a better light. He yielded to the demonstration of the God of Israel against Baal (1 Kings xviii); but reported at once to his imperious consort, and in turn allowed her to avenge the slaughter of her prophets and re-establish her idolatry until finally extinguished by Jehu even after her death (2 Kings x:20-27). Most pitiable is the picture of Ahab’s childish weakness for the field of Naboth (1 Kings xxi:4); and the same passage indicates the manner of Jezebel’s sway over him by catering to his appetites with measures of atrocity which he had not the hardihood to execute, but all the baseness to profit by. The

"Salvation."

The Course of the Ten-tribes Secession. 117

character of Herod Antipas, and his subservient relation to the vile and terrible adulteress who had acquired a throne beside and over him, is such a parallel to Ahab under Jezebel, that one might almost imagine a re-incarnation of both the ancient types after a thousand-year absence from the flesh; and of Elijah also at the same time in John the Baptist.

Against all this overwhelming power and cruelty, invulnerably entrenched in popular interest, admiration, and fear, Elijah was sent single-handed and alone, like young David against the giant of Gath. Who he was, is known to no man: only he was a Tishbite (from the name of some uncertain city, not family) and of "the sojourners of Gilead" east of Jordan, in the heritage of Gad. In some such respects and others, he reminds us of Jephthah, another "sojourner" or outcast, in the same land, and scarce possibly more rude and bold than this "hairy man with a girdle of leather." His antitype, John the Baptist, is also suggested by the picture of Elijah. In stretching our historic line over the period of kings from David and Solomon to the great son of the Captivity, Daniel, there is no head so high to catch the line as that of Elijah, whether by character, by function, or by Divine attestation. His credentials from God were unique, indeed; in the power to administer rain or drought over a whole land; to command the fire of God upon impious adversaries; to convince and turn a nation of idolaters in one hour; to ascend out of mortality to heaven in a dazzling angelic convoy; to be spiritually re-incarnated in the last of the great prophets, announcing the Son of God; and to be again manifested in person to men, in that transcendent company on the Mount of Transfiguration. Yet he was but a man: "a man of like passions" and of some weaknesses with other men; mighty only in the Divine Spirit that rested on him at will.

How sublime the abrupt appearance of this strange uncouth figure in the gorgeous presence of the king, announcing simply this: "As Javeh, the God of Israel liveth, before whom I stand [administering His will], there shall not be dew nor rain, these years, but according to MY WORD." By such tremendous affliction of drought and famine on king and people, man and beast, throughout the land, God would chasten and humble them in preparation to submit to one more manifestation of Himself, in deliverance for which the idol they served would prove to be nothing. The great trial at Mount Carmel overwhelmed the cult of Jezebel with all its

“Salvation.”

prestige, and left a people convinced and subdued, crying with one voice, “JAHVEH He is The God!” And yet, kingly power, in the hands of Jezebel, became more obvious to the same people than the vanished fire and the vanished prophet of God. The worship of Baal was resumed in full force, but for seven thousand souls “reserved” of God in secret dissent from the renewed popular apostasy, and in secret evasion of the tests by which Jezebel forced recusants to acknowledge the idol (1 Kings xix:18).

Then Elijah was called forth from his place of refuge to punish with direst extermination the entire combination of authority and cruelty which had withstood the manifestation of God and forced back a repentant people into idolatry. The anointing and commission of Jehu in Israel and of Hazael in Syria sealed the fate of Jezebel and Ahab and of all that pertained to them in the remotest connection.

Elisha then (one of the “reserved”) caught the mantle of inspiration from Elijah (1 Kings xix:19 and 2 Kings ii:13-15) and eventually continued the testimony of the true God to all in Israel who would receive the continuous miracles by which his teachings were attested to high and low, directly, and through “the sons of the prophets;” “while the long-suffering of God waited,” working salvation for the “reserved,” until probation ceased in the final deportation and dispersion among the heathen, of all who had not obeyed the summons of kings Hezekiah and Josiah to return to the worship of the living God at Jerusalem.

BIBLE REVISIONS REVISED.

MATTHEW xxix:42 TO 51.

“For ye know not on what day your Lord cometh” is a plausible emendation by the Revisers. Still more precisely, we find *pcia hēmera* to mean “in what *kind* of day;” either time of day idiomatically (as A.V. *hour*); or what will be the distinguishing traits or circumstances of the period, when our Lord shall suddenly be present.

43. “And ye know this” (margin) connects to the preceding words, by way of illustration, and so claims preference. Also the margin; would not have suffered his house to be *digged through*. “Broken up” is inexact both literally and in matter of fact: an infelicitous example of the aversion of translators to a homely realistic phase.

“Salvation.”

44. “For in *what* (*hē*) hour ye think not,” etc., differs not materially from “such an hour” (A.V.) or “an hour” (R.V.); yet it has the virtues of definiteness and literality combined.
45. “Set over his household” (R.V.) is a literal emendation. “Food” for “meat” is also current English.
47. “Will set him over all that he hath” (R.V.) straightens a round-about phrase of the A.V., and gives more than “goods,” even if all else that he hath, to *huparchousin* in its full sense.
48. “My Lord delayeth” needs not the addition of “his coming” (A.V.) nor the substitution of archaic “tarrieth” (R.V.)
49. “And shall eat and drink with the drunken” is a grammatical correction by the Revisers.
50. The verbal changes by the Revisers are both terse and literal. We would also read “*will* [for *shall*] come.”
51. “Cut him asunder” is a surprising enormity to be preserved in both versions. *Dicha*, as preposition in composition in *dichotomēsi*, is *from*, or *apart from*. Hence, the margin, “cut him off” is correct grammatically, and consistent with fact and the context.

THE GOSPEL ‘MIRACULOUS,’ OR NOTHING, NAY WORSE.

A religious newspaper announces that “if the miracles of our Lord should be discredited as history, the teachings of his gospel must remain.” Yes, thanks to the art of printing and the Bible societies they will remain extant, like the remains of famous moralists, and with a moral influence on some few minds; but without the least power to transform human nature, as the whole world’s experience has proved, wherever their miraculous element is discredited, or lost to appropriating faith. Nay, if the miracles should be discredited as history, so would be discredited the worker, the teacher, and the teachings, with them. These all are as inextricably unified as the elements of a living organism. Let chemistry analyse and separate them, setting aside such as it considers spurious, the remainder, too, will be dead, and dead matter tainted, “as history,” with self-evident imposture. The believer in the great miraculous essential which distinguishes the Gospel from all human systems of religion or morals—namely, “God with us,” making atonement for sin, and deliverance from its power by regeneration from the Holy Ghost—needs no history to prove minor miracles. But it is impossible rationally to believe this, on less authority than “the testimony that God gave concerning his Son;”

“Salvation.”

testimony to which the only Savior the world ever saw or any soul ever saw or can see, constantly appealed for the ground of our belief in Him. In short, it is only an assurance, by manifest Divine authority, of a miraculous restoration—and not the moral beauty of the teachings of Jesus or Marcus Aurelius—much less an unsupported assertion of Divine personality and power—by which any soul can reasonably be persuaded to “lay hold on eternal life” in Jesus Christ. Short of the integral Gospel, miraculous in itself, and which God has thought needful to authenticate to us by such a radiant coruscation of miracles, “our preaching is vain, our faith is vain, and we are yet in our sins.”

It may be hoped that *The Independent* will yet see that it is not quite independent in the knowledge of God and salvation.

THE MIRACLES OF PROPHECY.

The prophet Obadiah predicted that upon Edom should come perhaps the most withering judgments spoken concerning any, except one, of all the nations of which God's Word speaks. “The pride of thy heart hath deceived thee. O thou that dwelleth in the clefts of the rock, whose habitation is high. . . . Though thou mount on high as the eagle, and though thy nest be among the stars, yet will I bring thee down from thence, saith Jahveh. . . . And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter.”

This prophecy is of special importance and interest to us because every letter of it has been fulfilled. Not in the times when the learned critics tell us those judgments were all written, viz., just after they were all performed, but 240 years before Christ, was this prophecy known, and translated into Greek: and hundreds of years after that Edom was still known as a populous and successful business place, and as a highway for merchandise going south and north. But suddenly there comes a time when Edom and its great city Petra disappear from the history of the world, and for hundreds of years nothing was known about it, not a word was written about it. It was not until about a hundred years ago that an explorer came upon the ruins of the city of Petra, and found those wonderul rock-hewn dwellings without a single living soul. Every word of Scripture concerning Edom had been fulfilled; they were absolutely blotted out of existence.

If such is the history of God's truth in judgment, how gloriously certain we are that He will be equally faithful in the history of His truth in mercy! After the prophet has spoken of the judgments of Edom, he goes on to speak of the recovery of Israel. He sums up in one verse what is the substance of many long passages:

"Salvation."

Study of Paul on the Inspiration of the Bible. 121

But upon Mount Zion shall be deliverance, and there shall be plinness; and the house of Jacob shall possess their possessions."—*Rev. Hubert Brooks at Keswick, in the Life of Faith.*

IS "ALL SCRIPTURE GIVEN BY INSPIRATION OF GOD?"

WHAT DID PAUL SAY?

The difference between the two versions is in effect this: that the Authorized Version distinctly affirms the divine inspiration of a certain well-known "scripture;" while the Revised Version makes no affirmation upon that subject. According to that version Paul does not affirm that there is or ever was any inspired scripture; it simply makes him say that if there be any such it is a useful thing to know it. That is mental flabbiness. It is absolutely invertebrate. If, in this instance, Paul did say a thing so weak, so inconsequential, so nerveless, it is certainly the only case of the sort in all his writings which have come down to us. He had just said to Timothy: "Continue thou in the things which thou hast *learned*, and hast been *assured* of, knowing of whom thou hast learned them, and that from a child thou hast *known the Holy Scriptures*, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

We ought to let Paul say what the Authorized Version represents him as saying, if the Greek will allow it.

That the word *graphē* originally in the Greek tongue meant simply "writing" of any kind whatever, no one can deny. So no one can deny that our word "Bible," anglicized from the Greek *biblos*, or *biblion*, meant originally simply "book." But against all arguments from etymology the meaning of any word in any language is determined by the *usus loquendi*. The word *graphē* is found in the Septuagint twenty-seven times—four times in a general sense, and twenty-three times in reference to some writing recognized as of divine origin. Other words are employed in the general sense of "writing" much oftener.

But coming to the New Testament we find that no other word is more unequivocal in its meaning than *graphē*. It is used fifty-one times; used by every one of the New Testament writers except Jude. And while *graphē* is never used in the New Testament in any other than a technical sense (unless this example in the verse we are studying be an exception), and while this word requires no qualifying adjective or adjunct to express the fact of its being an inspired utterance, every *other* word referring to the sacred writings always requires and has such an adjective or adjunct.—*Prof. E. B. Fairfield, D.D., of Oberlin, in Homiletic Review.*

“Salvation.”

DATE OF PREHISTORIC MAN.

Professor Flinders Petrie, in his *History of Egypt*, more than once makes frank admission of the uncertainties of all ancient Egyptian chronologies. Since that chapter was written, however, Professor Petrie has developed larger and more confident claims. He believes that he is able to found a chronology upon vases discovered in the remains of ancient sites at certain depths. By this new mode of reckoning he runs up Egyptian chronology to at least 10,000 B. C. But among the pottery of that supposed age were found some Greek vases, and few will believe that these were made some 8,000 years before Greeks were heard of! The high dates in Babylonia, based mainly upon a statement recorded by Nabonidus, the father of Belshazzar of Scripture, have been corrected by recent discovery. It was supposed that the age of Naram-sin had to be carried back to about 3,700 B. C. This, we are now told, must be reduced by at least 1,000 years. Similarly low dates are now being accepted by some recent Continental scientists for the stone age and the bronze age—nothing, we are told, compelling us to think of higher dates than 2,500 and 2,000 B.C.—*The Life of Faith*.

THE BIBLE AND THE WHOLE BIBLE.

There is only one book, and that book is the Book of God. The Gospel is in the New Testament, because it is the flower of the Bible. Though I value some rose, I do not undervalue the rose-bush. The Gospel is simply the blossoming out of truths in the Old Testament, together with truths in the New. The Bible is one, and its testimony is one. Any error or mischievous doctrine, or mischievous practice, may possibly find a seeming countenance in isolated texts of Scripture; but no error, no mischievous doctrine or practice, will stand the testimony of the whole Bible. It is the devil's subtle strategy in these days to disintegrate the Bible, and to take here and there a passage and attempt to construct a theology upon it. But you can never construct God's theology without His whole Book.—*Rev. A. T. Pierson*.

GREAT PROVIDENTIAL SIGN.

And the fact that English is so well known, and is taught in the Norwegian primary schools, is a remarkable factor. Really it sometimes seems as though our mother-tongue were to become to the world what Greek was in the days of the Apostles—an intermediary for the Gospel. This may be God's intention beneath the imperialistic movement of our times.

The amazing thing has been the great crowds which have gathered to hear me, both in Copenhagen and Christiania. I was totally unprepared for it, though very thankful. Whether Bible-readings in drawing-rooms, services in Lutheran churches, addresses to young men and women, or to students only—there has been no lack of interest. On two or three occasions there have been not less than 2,000 persons present.—*REV. F. B. MEYERS*.

"Salvation."

News from the New Christendom.

123

Where Christ is marching on.

IN THE COMING CHRISTENDOM.

The first church at Ahmednagar is a good example of a native church in India. The church has 1,143 names on its roll, of whom 569 are communicants; 255 are candidates for baptism; and 321 are children. One hundred and eight were added to the church in 1902. The Sunday-school has 1,139 members, in three sections. The church pays all of its bills and contributes for the support of the poor and for various outside societies. Its Christian Endeavor Society is held in nine sections, and has a membership of 679. There is another church in the same city with 65 members, which receives no aid from the mission or the Board. We are establishing these kind of aggressive churches in all of our missions and among all people.—A. B. C. F. M.

Dr. R. A. Hume, of Ahmednagar writes: "You know and we all know that the amount assigned for the general work is absolutely and painfully inadequate. We shall soon have a mission meeting, at which we shall decide upon the apportionment of the \$11,000 among us all. I anticipate that we shall not be able to get fifty cents on the dollar to do the work actually on hand. Some missionaries will feel terribly depressed over it; all of us will feel very, very badly embarrassed."

A GREAT PARISH IN INDIA.

Rev. Henry Fairbank, at Rahuri, writes that his parish has over 2,000 Christians, who are connected with ten organized churches. He has also twenty-two schools to look after, in which there are more than 800 children studying. Work is carried on in nineteen outstations and there are fifty-seven trained native Christian pastors, preachers and teachers. The parish covers an area of not less than 2,500 square miles of densely populated territory. All classes are ready to hear the gospel. If there were men enough to preach and money enough to sustain them, the entire country about would constitute a ready and even eager congregation.

Madura Mission: "Within two months in the Arupukottai station of the Madura mission, twenty-one families of the Robber Caste, numbering eighty-three souls, have decided to give up their life of dishonesty and become Christians. These men are the highway robbers of that region—bold, rough fellows. When converted they make fine strong Christians. A revival of great power is in progress in the Arupukottai station and many are inquiring what they must do to be saved. Eighteen men came to Mr. Hazen, our missionary, at one time, of their own accord, to inquire what they must do to be saved."

"Salvation."

CHINA.

China is awakening. In Canton Mission 775 adults received on confession. Six chapels were built in the Canton Mission last year to take the place of those destroyed by the Boxers. One of these at No Foo cost \$3,000, the money coming entirely from native Christians. A new chapel for lepers was also erected in a suburb of Canton. A Chinese woman gave \$3,000 for the Woman's Hospital, on condition that a children's ward should be added.

In Shantung Mission, in 1902, native Christians erected a church, supported entirely a native preacher, and received large numbers on confession of faith. Dr. Hunter Corbett reports more inquirers in Shantung than he has ever known in his forty years' service. Mr. Li, a merchant of Ningpo, recently gave to the Board \$30,000 for a high grade boys' school.

Foochow Mission: The work at Shaowu station of the Foochow Mission is most inspiring. Shaowu is 250 miles inland from Foochow City and is reached by a difficult journey of two weeks by the way of the Min river. Mr. Walker, who has been thirty years in the field, writes thence: "We have just had a two days' business meeting with all our Chinese pastors, preachers and the dozen theologs just completing their course. These latter are a fine set of young men, and there is urgent need for every one of them and grand openings for them all. We have spent two days reviewing the work of last year and planning for the next. It was all very inspiring, but—we do not know where the money is coming from. If our appropriation is not double what it was last year it will not be half enough."

North China: Rev. H. P. Perkins writes from Paoting-fu in a letter received Feb. 1st: "There are already urgent requests for teachers at prices **ahead of what** have been usual before. We hope to be able to supply one or two men of experience, but many places must be filled by men of scholarship who have only recently come into relations with us. I am glad to report that we have already in full swing a winter school for just this sort of young men. There are some forty young men from twenty to forty-five years of age who are at work on the Bible and the singing book. All our room is filled up and there would be more had we the room. About all we can hope to do is to introduce them to the Book and to the meaning of prayer. But this is enough to give each day a joy of its own."

JAPAN—HELP NEEDED.

Dr. Atkinson writes from Kobe: "New work needs to be entered on, but it cannot be until the purse has more in it, or until some of the aided work advances to self-support. We can throw such churches off, of course, but that would not be a very sensible way to deal with what **has** already cost so much in labor and in money."

"Salvation."

News from the New Christendom.

125

LAOS.

The sixteen Laos churches meet all their congregational expenses and build their own churches. They do home mission work in their respective parishes and adjacent regions, partly by voluntary evangelistic service, partly by employing church evangelists.

They do foreign mission work in the French, British and Chinese Laos territories, through Laos evangelists, sent out and paid by the Laos churches, and superintended by the missionaries of the Presbyterian Board.

As a fruit of such Laos evangelism, forty-nine adults and thirty-six children were baptized in French Laos territory during a single tour last winter. An entire village of fifty-five adults cast away their demon worship and entered the service of Christ. Six other villages sent a request to their Laos brethren in Siam for a minister to instruct them that they might intelligently accept Christ.

KOREA—LAST YEAR.

In Pyeng Yang Station 642 were added on confession of faith and 1,363 received as catechumens. Twenty-one new chapels were built by the contributions of the native Christians alone.

THE PHILIPPINES.

A mission established by Baptists upon the island of Panay two years ago is having a remarkable success. A Spanish-speaking evangelist, Mr. Lund, was sent two years ago to the city of Jaro, on Panay, and for weeks he lay sick upon his bed, the tears rolling down his cheeks as he saw the great need and his own helplessness. There are now gathered into a church in Jaro three hundred converts, and it seems as if two or three thousand might have been received if the time had allowed of a careful examination of candidates. The Bible and Christian leaflets are eagerly read, and a monthly religious paper has thirteen hundred paying subscribers.

AFRICA: NEW CATHEDRAL IN UGANDA.—Perhaps the most striking external monument of the change which has been effected in Uganda by the preaching of the gospel is the new cathedral which has been built by the natives themselves, at Namirembe, which is the chief Church Missionary station in Uganda, and close to the capital. Several large churches have been built there, but they were built of reeds and poles, and were not permanent structures. Now a cathedral has been erected, the length of which is 206 feet with a nave 50 feet broad, and transepts 110 feet. The roof is supported by eighteen brick pillars and is covered with grass thatch. The building will seat 4,000 people and has ten doors for entrance and egress. All the people, from the King and Katikiro down to the children, have contributed. The women, headed by the wives of leading men, brought the firewood for burning the bricks, and the Katikiro and other chiefs personally brought heavy loads of clay.

“Salvation.”

Timbers for the roof had to be brought sometimes for a distance of fifty miles, requiring 100 men to carry each beam.

On a hill near by this huge cathedral, a quarter of a century ago “thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To this day their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution places to be seen in Uganda.”

“I WILL NOT LET THEE GO.”

AN INCIDENT REPORTED BY DR. DAVIS, OF JAPAN, IN THE MISSIONARY HERALD.

In the fall of 1882 and spring of 1883, I found that a spirit of speculation and doubt of many of the vital doctrines of the gospel had come into the school and was also among some of the pastors as well. The preaching was too much of the speculative, philosophical character. Doubts of the divinity of Christ, and especially of the reality of the Holy Spirit, were rife in our school, even among some of the teachers. I felt a great agony of prayer for this, as did some of my colleagues. When the Week of Prayer came, the first of January, it passed without any special results, and we held it over a second week, having a general meeting every evening to pray especially for the outpouring of God's Spirit upon the school, but no result came. Then a little band of perhaps ten held on, daily praying for this object. The first part of February I felt prompted to write a letter stating the spiritual condition of the school and our need, and asking for special prayer for the outpouring of God's Spirit upon the school. I made forty copies of it and sent them to most of our colleges and theological seminaries in the United States. The weeks wore on and there was no sign here. The little band of praying ones had decreased to half a dozen. On Sabbath, the 16th of March, 1883, in the afternoon and evening an invisible influence struck the school,

“LIKE A RUSHING, MIGHTY WIND.”

Of the about one hundred and fifty young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy. The professing Christians were first under the deepest conviction of sin. This experience lasted a week, during which time there was no preaching. The whole movement was, to human eyes, spontaneous, and the only efforts almost which the teachers put forth were to restrain from excesses and guide the inquiring souls into the light. All but four or five who were in the school passed through this experience, and the work spread from our school to the churches in this part of Japan. There have been no doubts since that time of the existence and work of the Holy Spirit.

"Salvation."

United Night Procession of Christians.

127

A STRIKING METHOD IN EVANGELISM.

A "mission" was lately conducted in Brighton, England, by an evangelist with the *soubriquet* of "Gipsy Smith." One proceeding, of which we read in "*The Life of Faith*," seems singularly well adapted to "reach the masses" and submerged regions of cities, and suggestive of perhaps the real power of Salvation Army methods, rather than in its mock titles and uniforms. We quote:

The work in the inquiry-rooms went on for half an hour, and then all the Christians went off on foot or in tram to the Salvation Army Congress Hall for half an hour's prayer (some 2,000 were present).

From 10 to 11 P.M., headed by the bands of the Hove and Brighton Salvation Army, and by ministers of the Church of England, Methodist, Baptist, Presbyterian, Bible Christian, and Congregational churches, by members of the Salvation Army, Pentecostal League, mission halls, and Christian Endeavor societies, a vast procession paraded the streets within a radius of a mile of the "Dome." A body of workers had previously been given thousands of invitations to distribute in the public-houses and poor localities.

IT WAS A MOST IMPRESSIVE SIGHT.

The bands heralded the coming of the procession. Then there was the silent tread of that orderly multitude four deep, moving noiselessly in the centre of the roadway, the pavements being lined with thousands wondering and asking, "What means this eager, anxious throng?"

One who watched closely told the writer that in not a *single public-house* in the line of the procession could he see one man or woman—all were outside! This was doubtless true, but these men and women were *not outside the Dome*. We entered the Dome at five minutes to 11 o'clock, and what a sight it was from the platform! What a different audience from other nights!

"MIDWAY PLAISANCE."

We rejoice to know that many of the leading women of our country are taking steps toward the elimination from the St. Louis Exposition of a Midway Plaisance, corresponding to that abomination which was a blot on the Chicago Fair. We wish them good speed in this effort. By the endorsement (for it amounts to this) of leading spirits of the Chicago Fair, more was done to contaminate young manhood and pollute young womanhood than can ever be undone. Alas! that mammon worship should so prevail that otherwise decent people countenance licentiousness and shows which are only worthy of the degenerate days of Greece and Rome. All hail to these women who are doing their best to purify morally the St. Louis Exposition.—*N. Y. City Mission Monthly*.

The Restoration of the Jews

TO OUR SUBSCRIBERS (See Page 61)



THIS subject is ably and interestingly treated in the Illustrated Hebrew-Christian Quarterly called **THE PEOPLE, THE LAND, AND THE BOOK.**

The current number contains articles on "The Law and the Gospel;" "The Ground of Jewish Opposition to Christ;" "Eastern Problems and the Jews;" "Palestine and her Jewish Colonies," with illustrations taken on the spot, verifying the words of Amos: "They shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them, said the Lord thy God," and many other important articles of great interest to students of prophecy by Hebrew and Christian scholars.

The People, The Land and the Book

keeps its readers well informed concerning the Zionist movement, in articles gathered from original sources. To readers of "**SALVATION**" the subscription will be \$1.00 with a miniature of the **Holy Scrolls** used by the Jews in the time of Christ, and now read from in the synagogue every Sabbath day. This **Scroll** will be of great interest to all Sunday-school workers. The magazine has been **very highly commended** by religious and secular periodicals such as:

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"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!

For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

Disunion, Discouragement and Disaffection at large for the last six or seven years have financially crippled a Mission to which the estimated half million Jews of New York are drawn in great numbers through a mysterious attraction which can be only from Him who was "lifted up;" since no human presence in particular or other natural inducement whatever, had proved at any time necessary, to sustain the crowded Jewish congregations at the late centre, No. 424 Grand street.

In spite of the Divine significance of this unparalleled "sign," it had stood unheeded though unchanging, from year to year, and its station had been maintained under an individual patronage to which no such work should be subjected.

Why is this? Waiving now the deficiency of Christian zeal, this address is for the removal of one obstruction which has prevented such zeal as there is from occupying this wonderful opening. That obstruction has been INDIVIDUALISM. All the bane and scandal to the cause of Jewish evangelization at this visible focus of Divine power has been the natural result of dispensing with permanent representative organization, in favor of a cherished personal autonomy with its necessary transiency, fallibility, and irresponsibility. The basis of such a work should be "exceeding broad," on both sides of the Atlantic, not only for public character and responsibility as well as permanence, but also for the multiplication of auxiliary centres of interest and activity everywhere for Missions to the Jews in their great metropolis and elsewhere.

"Salvation."

130 *A New Jewish-Mission Building in New York.*

NEW LINES OF DIVINE PROVIDENCE.

A Mission Station had been maintained at No. 424 Grand street, New York, for some time past, on behalf of the Anglo-American Board of Missions to the Jews, for the sake of the preternatural concourse of Jews at that place. That station was closed on the 30th of April, through a peremptory and unconditional refusal by the owner to renew the lease; such refusal accompanying his receipt for the final month's rent.

Negotiations by the same Board for another station, to be of sufficient capacity for the overflowing congregations, were brought to a close by the decision of Mr. Warszawiak, who had enjoyed the privilege of ministering to the Jews in our Grand street station, (supported, personally, by his own friends) to establish a new station under his own control and responsibility.

Mysterious as is this conclusion of the superhuman favor that had rested on the Grand street station from October 10, 1897, to the last day of the lease in 1903, it is clear that the All-wise Master has some further purpose to unfold which must be far better. As we could not feel warranted at this time in adding one more to the feeble Jewish missions struggling along in small temporary quarters in this city, and as this Board is now providentially discharged from the maintenance of a station for a particular personal ministry, there clearly remains before us the single uncomplicated mission for which the present organization was principally intended: a humble endeavor to unite the Friends of Israel in both hemispheres as an incorporated body laying foundations of a public and permanent character for a Central Institute of Evangelism and Christian philanthropy for the Jews of New York: a fundamental necessity, recognized by all who are engaged here in Jewish Mission Work, for any further advance by human agency against the tremendous mass of Jewish unbelief and intolerance that confronts the Gospel in this city.

THE NEW BUILDING FUND.

Friends of Jesus, who weep with Him over the apostasy and desolation of Jerusalem with her children, and who would gladly crystallize their sincerity into visible expression before Him and them, may derive confidence in so doing from the financial method indicated in the acknowledgement to be rendered to every sub-

"Salvation."

A New Jewish-Mission Building in New York. 131

scriber to the Building Fund for a Hebrew Christian Institute in New York, as follows:

The Anglo-American Board of Missions to the Jews.

[No.] New York,190

Dear, with thanks and cheer I acknowledge your favor with enclosure of dollars and cents in aid of the undertakings of this Board.

We are opening a fund with THE EASTERN TRUST COMPANY, No. 115 Broadway, New York, at three per cent. annual interest, for a House of the Lord among the Jews, and by your permission I will join you with the builders, in hope that our labor shall not be in vain, in the Lord.

In the unexpected though supposable event of failure in the building enterprise, THE EASTERN TRUST COMPANY will then return the amount of subscription with the interest due to each individual donor, on demand. Preserve this.

REV. DAVID JAMES BURRELL, D.D., *President.*

WM. COWPER CONANT, *Secretary and Treasurer.*

C. GODFREY PATTERSON, ESQ., 45 Broadway, *Counsel.*

Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the annual payment of the interest to themselves;

Or, they may execute a bequest or legacy by will to THE ANGLO-AMERICAN BOARD OF MISSIONS TO THE JEWS.

MAINTENANCE ACCOUNT OF THE A.-A. B. M. J. STATION AT No.
424 GRAND STREET (NOW CLOSED).

Amount expended, per detailed reports, from June 10, 1902, to February 28, 1903.....	\$1675.70
Expended in March and April, to the close, April 30, Rent, \$200; Ass't Miss'y, \$40; Janitor, \$28; Light, 30.63	298.63
	<hr/>
	\$1974.33
Total donations received in aid.....	823.39
Balance from the Anglo-American Board.....	\$1150.94

WM. COWPER CONANT, *Sec. and Treas., A. A. B. M. J.*

“Salvation.”

132 *A New Jewish-Mission Building in New York.*

We present a recapitulation of the leading requisites of a central Hebrew-Christian Institute:

1. Preaching every evening, at least.
2. Library, Reading room, and Bible window, always open.
3. Night Shelter, and Medical Dispensary.
4. Schools: Kindergarten, Industrial, Sewing, English, and Singing.
5. Stenographer in English, German and Yiddish, through whom you will know, *verbatim*, what is preached to the Jews.
6. Voluntary amateur musicians to lead or exhibit devotional song.
7. A Depository for gifts of personal property of every kind, from every quarter, which the impoverished and persecuted can use at need, or trade in.
8. A man of power as Superintendent of these and other such departments; with worthy co-workers, some at their own charges, others necessarily supported, to carry on the various branches of the work.

In fine, the sign and pledge of the kingdom of God for the Jews, in a concrete material embodiment before their eyes: an Institute worthy of respect as an expression of Christian sincerity: a true Temple Immanuel, where every phase of Jesus's love for His people shall be focussed and radiated in and from a household of His brethren according to His appointment.

PERSONAL INCOME OF MR. H. WARSZAWIAK.

We close here our monthly reports of Mr. Warszawiak's personal receipts from June 10, 1902, to April 30, 1903:

Amount per report in March.....	\$1341.28
Received by or for him in April (so far as known).....	475.00
	<hr/>
	\$1816.28

We are happy to add that Mr. Warszawiak has found a place admirably suitable for opening his own mission. No. 2 Suffolk street, corner of Division street, in the heart of "Jewry," facing directly on Seymour Park, the great playground of the lower East Side Jewish population. Although our slight contact with Mr. Warszawiak and his ministry is providentially severed, we cordially wish him success greater than ever in calling the lost sheep of the House of Israel to the Good Shepherd who gave His life for them.

"Salvation."

Brotherhood of Hebrew Christians and Friends. 133

HEBREW-CHRISTIAN BROTHERHOOD.

The Editor of "SALVATION" has received and accepted with much pleasure the following invitation:

"The Lord has been gracious for the last several years to enlarge the community of Hebrew-Christians in this City of New York and vicinity through the prayerful and faithful work of His believing servants. Several Hebrew-Christian brethren on whose hearts the spiritual welfare of the Hebrew-Christians at large, and of New York and vicinity particularly, was very strong, have noticed the increase of the Jewish believers in the Lord Jesus Christ, and after prayerful consideration have decided to call together as many as possible Hebrew-Christians on May 14th, on Thursday, at 8 P. M., at 68 7th Street, in order to discuss the advisability of forming a Hebrew-Christian Brotherhood.

"You are therefore cordially invited to be present on the above date at 68 7th Street, between 1st and 2nd Avenues, City, and help to make the proposed organization a mutual blessing.

(Signed)

MEYER LERMAN, *Chairman,*

(REV.) BERNHARD ANGEL,

LEOPOLD COHN,

DR. HARRY ZECKHAUSEN, *Secretary,* 25 7th Street, N. Y. City.

WHAT DOES THIS MEAN?

We have been shown the following passage from the original matter in the *Jewish Daily News*, of this city, English page, typography as follows:

"We need more in this world than the calm of quiet circumstances. We may have that and yet be in tempest of unrest. WHAT WE NEED IS SOUL REST, AND NONE BUT JESUS CAN GIVE US THAT."

The Jewish Daily Herald interprets it and denounces the rival Editor and Publisher, in the richest Jewish billingsgate.

PITTSBURG MISSION TO THE JEWS.

The *Jewish Era* informs us that through the generosity of E. C. Corey, a beautiful Mission house, suitable for a Training School and other departments, has been purchased for them, at 333 42d street.

“Salvation.”

Thoughts of Christ Life.

“THERE ARE MANY ANTICHRISTS.”

An antichrist is a competitive or opposition Christ. Not an antagonist of Christ, but a pretender of Christ, a false Christ, using the name of Christ; the object forbidden in the First Commandment, the “other god before me” or along with me. *Anti* means *over against*, not necessarily in direct hostility, although commonly so understood from the attitude. Many would-be interpreters of prophecy anticipate an “Antichrist” constructed in their minds from the idea of a cruel foe of Christianity—or, again, of the Jews in particular, repeating the atrocities of Antiochus Epiphanes. But the true idea is that of a treacherous *simulacrum* of Christ and his gospel; which, having a form of godliness with nothing of the power thereof, and thus releasing man from his conscience, gives freer rein than any paganism to his passions, and to the worst of them all, his persecuting intolerance of a religion that is holiness, and that not from man but from God, and to the glory of God alone.

There are many Antichrists. There are ways to counterfeit Christ by elimination, while preserving enough of His features to deceive (if it were possible) the very elect. Some preserve His forms and ordinances, on which they fix their faith and that of their disciples, to the neglect of the only true and saving object that faith should fasten on—the atoning blood and regenerating Spirit of the Living and Manifested God.

Others steal from Christ his ethical and humanitarian teachings—the Law, in its most tremendous and impossible exactions, as the “Sermon on the Mount”—and set up this Antichrist as Himself, lacking the “fulfillment” of that Law, which He announced in His own person as the satisfying expiation of sin and the only life-power for righteousness in man.

Again, there are those, and many, under the most express pretensions of Christ, whose Antichrist is a Name, a *magna nominis umbra*, a shadowy idea and sentiment, nothing historical, nothing of Divine substance, revelation, and authority; rather, an evolution of human nature, having its seat and evidence in human thought; surrounded in the Bible by mythical traditions such as Incarnation and Atonement, for which human Self-Sufficiency, its own Anti-

“Salvation.”

There are Many Antichrists.

135

christ, has no use as having no need of a power beyond itself for righteousness, or of a merit above its own for justification.

For an instance, among the commonest, of the many Antichrists that beset the soul of the sinner in our day, take the following “Confession” promulgated by Rev. William Bishop Gates (whoever he may be) in the *New York Observer* of April 2, 1903, as “The Christianity of Christ”:

“O God, thou knowest that I want to do the right: that I want “to make my individual life count for the most. Take me, then, “just as I am, willing though sinful, and accept as my profession of “Christianity this statement which I now make to Thee that I will, “with Thy help, try with my best endeavor to do the things which “I believe Jesus, my Lord, would have me do. I will give up “doing the wrong and I now determine to do the right.” The contributor adds:

“For any one, outside the Church, to say this, is for him to prove himself already a Christian.”

Could aught beneath satanic craft dress up an antichrist so plausible in words and in the name of Christ, as a substitute for the real Savior and the “Way, the Truth, and the Life:” for His own Living Way substituting “*what I believe He would have me do!*”—and presenting this as “the Christianity of Christ” in so staunch an orthodox organ as the *New York Observer*! If the Editor and his readers can accept this as Christianity, even by oversight, why should we not credit the inventor with the most sincere and pious belief that it is the real thing? Such is the power of him that “deceiveth the whole world” and most of the Church.

PRIDE AND ANGER AS BEASTLY.

The day is coming, and already dawning, when the standard of honor upheld by the ages of Satan’s kingdom among men is to be reversed in the teaching of Christianity. We have too long allowed the diabolical principles of pride and anger to hold a limited footing in Christian ethics under the plausible titles of ‘self-respect’ and ‘proper resentment.’ We have not even purged our conception of God from these qualities, nor realized from His ‘express image’ in Jesus how much more gentle, tender, and unresentful, than ever mortal woman was, is that tremendous POWER that moves the wheels of the universe and wields the instruments of destruction and the forces of creation. While we have seen logically that an

“Salvation.”

Infinite One could not be moved by His finite and therefore infinitely inferior creature, either to the pain we call anger or to the pleasure of exaltation that we call pride: we have still held to a literal sense, in some measure, of that ‘anthropomorphism,’ or symbolical teaching from human attributes, by which God of old revealed His destructive antagonism to evil, and His just insistence on the honor due to Him, which is indeed the fundamental condition of all honor or respect for rights in the universe.

The Son of God superseded the rude symbols of primitive instruction, in His personal revelation of a Father whose being is love, and the lowly condescension of whose love is unlimited; who knows neither pride nor anger as we know it; while still He is inflexibly just and impartial as only perfect love can be, to insure to every creature the proper and orderly fruit of his own courses—save only as He has himself borne for us in His Son the intolerable wages of our sin, and provided a new birth unto righteousness and Himself for every one who will enter into it. This sole exception, which is itself the most amazing exhibition of a purely loving God (qualifying only the relation to Himself of the implacable rebel) is necessary to be always repeated lest we be misunderstood to represent as God a figment without impartial goodness, which alone is genuine love.

We said ‘beastliness,’ while not unconscious that pride and anger are of the Devil, and involve “all we know or dream or fear” of diabolical hell. But it is all one, at least so far as we in this life are concerned. For those passions arise in the self-exaltation of that earth-born nature common to us with the beasts, into a control of life limited only by our own natural wisdom and moral strength, and so not limited at all in fact: whereby Satan contrived to bring us into captivity to himself. And it is of more practical effect for us to identify those passions with their visible beastly equivalents which we fear, loathe, and despise, than with demoniacal equivalents which are invisible and are only inferred from our own ‘beastly’ observation or consciousness. Hence we have said the *beastliness* of our pride and anger, in the hope to create such a loathing of the beastliness in those passions as may react in “our proper scorn” when beset by them.

On the other hand, our study of Jesus will be deepened by seeing how far above our native ideal of manliness was the “meek and

"Salvation."

Thoughts of Christ Life.

137

lowly" quality of God in Christ, and how utterly degrading is the least indulgence in those passions which we have been taught to consider becoming and respectable if not excited too far but kept under decent restraint.

The study of Jesus has been only begun, in a superficial way; although it would seem that our religious leaders considered themselves very nearly past masters in that knowledge, by this time. But when and by whom were "the unsearchable riches of Christ" exhausted? We have but scraped the surface. The unfathomable mine will yield new treasure to all generations of searchers, and they may yet review our present religious literature and morals with much the same pity and wonder as are ours in reviewing the Dark Ages.

"ONLY" A WOMAN, "ONLY" A YOUTH, "ONLY" A CHILD.

We often hear these classes of persons encouraged by references to noted examples of usefulness in their several capacities. We seldom, if ever, hear presented to them a comparative estimation of the several high callings for which they are exclusively, or pre-eminently, qualified. It is well, indeed, that they have not been stuffed and puffed up as "manhood" has been in all literature and homily hitherto. And perhaps the true potentiality of womanhood and childhood depends mainly on their unconsciousness of it. Still, this potentiality need not be impaired in putting it to use, in its characteristic ways, to a vastly greater extent than as yet has been thought of. Indeed, you might with more reason say, disparagingly, "only" a man. The world's view has been inverted, from the beginning. Women, sharing in this inverted view, have been seized with ambition to be as men in the world. Children are made impatient for the supposed importance of men. In this way, both women and children neglect and miss superior advantages of their own. Great as are the offices of men in church and state and literature, it remains a great work for the greatest man, to cultivate and sustain a godly woman and her children in the offices which lay the foundations of all human wellbeing, and in which none can take their places or vie with them. Such is the transcendent sacredness of God's domestic temple service. Only to hint at a few of the obvious everyday aspects of this service: Who has the influence of the mother, the maiden, even the lisping prattler, over the

“Salvation.”

138 ‘ *Only* ’ a Woman, ‘ *Only* ’ a Youth, ‘ *Only* ’ a Child.

character, the conduct, the destiny, of men, and of those who are to be men, in the world? The silent power of maiden charms, if consecrated and directed to the winning of their youthful worshippers to the ways of true life, has never been estimated, still less exerted, but may easily be imagined by any one who has ever been a young man or much of a young woman. But mere boys and girls: who can do what they can with their own age-mates? A little girl, too, can in her modest, timid way, and in a moment, lodge an appeal, an influence, directly in the heart of almost any man, though rough and hardened, which a full battery of ministers, elders and deacons would bombard in vain forever. The writer has seen the elegant daughter of a noted banker and president of the Stock Exchange, standing by the exit of the Water Street Mission, and taking in her white hand the grimy paw of each rude sailor and longshoreman as he passed out, with a winning entreaty to “come again, come again.” Nearly every one of those hardened men must have felt almost as if an angel had touched him, and have wished to come, and come again. What is an angel, anyhow? Do you “want to be an angel”—right now?

Again: the idea of God himself has been inverted in the minds of mankind, and of womankind too. It is barely beginning to dawn on the minds of a few, that the very likeliest expression of God is not found in the personality of what we call a godlike man, but in the gentlest, sweetest, tenderest, of womanhood. There is “the hiding of His power.” May it come to view.

ONE THING NEEDFUL YET.

A correspondent lately rebuked us with strong language and an explicit withdrawal of his ‘patronage,’ for neglecting to mention the recent great increase of his denomination in numbers and especially in donations. If we could see evidence in any denomination that its increase in numbers and donations exceeded its defections from scriptural faith, we would gladly proclaim the good news. Our current biblical studies for “SALVATION” and the Jewish Bible Class are enough to powerfully impress every believer in the Bible history with the infinite superiority of faith in God, in the feeblest flock, to the most imposing array of forces in which absolute faith in the Divine Word is not the predominating factor. News of the increase of FAITH, we seek everywhere and rejoice to record.

“Salvation.”

Critical Study of the Bible.

HISTORICAL OUTLINES.

FOURTH QUARTER OF THE BI-MILLENNIUM OF ABRAHAM.

THE CHURCH IN CAPTIVITY IN BABYLON.

“The Church that is in Babylon saluteth you.” 1 Pe. v:13.

The broadest summary of sacred history—old covenant and new alike—is expressed in the alternation of *Revival* and *Declension* or apostasy; action and reaction; following as the night the day. “The morning cometh—and also the night.” Why so? Is it not an incorrigibility in the mass even of the Church, from which all the judgments and mercies of God, with the incessant ministries of his servants, can barely winnow out, from one period to another a salvable “remnant,” so often spoken of by the prophets? Reverting here only to the great reforming time of the king Hezekiah; he accomplished two things, viz.: a forcible reduction of the idolatrous and immoral public practice of the people, and a re-opening to the public mind of the Word of God which brought to sincere conversion a minority or remnant only of the multitude who fell in with the royal fashion and the rising wave of reformation. The death of the reforming king was the signal for re-action. The ebbing tide of an insincere reformation went farther back into deeper apostasy and corruption than ever; with Manasseh, the son and successor of Hezekiah borne on the very crest of its wickedness. It was a time not only of re-action into heathenish corruption, but also, and even more markedly, of re-action against godliness and those who held to it; and their “innocent blood”—martyr blood, as we understand the term—“filled Jerusalem from one end to the other;” not otherwise than in the last persecution in Jerusalem that began with the murder of Stephen and raged under Saul of Tarsus until the faithful were scattered abroad in all nations. It was alike in both ages a complete triumph and an abandoned riot of all the ungodliness of the Jews, in extremes of profanation and cruelty typified prophetically later by the heathenization of Jerusalem and the massacre of God’s people by Antiochus Epiphanes when invited by a like depraved priesthood, in the half-way period between the two persecutions by Jewish

“Salvation.”

hands. The character of that dreadful time for the true Church may be imagined from the fiendish mangling alive of the aged prophet, Isaiah, which Jewish tradition places under the *regime* of Manasseh, with presumably many other martyrs, referred to in Hebrews xi:37 as having been likewise “*sawn asunder*, and slain with the sword.” It was such culmination of their perennial revolt against God, in the “blood so precious in His sight” of His faithful remnant, that brought down once and again immitigable doom upon the murderers of His saints for His sake. That Manasseh himself met with ultimate grace and repentance may be evidence that he was more a subject than a power in the revolt, and not a soul utterly forsaken unto Satan like the priests and princes in Jerusalem.

Here enters in a remarkable distinction between the former and the latter dealings of God with the apostatizing Church. One last reformatory power was sent in king Josiah; but the testimony of the prophet Jeremiah tells us that it was, like that in his great-grandfather Hezekiah, a work of kingly power with only minority faith; not of sincere popular repentance. “From the thirteenth year of Josiah,” says Jeremiah, “these three and twenty years, the word of the Lord hath come unto me, and I have spoken unto you, but ye have not harkened.” Again, by the parable of the good and bad figs, God said, “Like these good figs, so will I acknowledge those that have been carried away captive of Judah. . . for their good; . . . and as the evil figs, which cannot be eaten, they are so evil, so will I give the king, and the residue that remains in this land, to be removed into all the kingdoms of the earth, for their hurt. . . till they be consumed.” And the distinctive cause is thus declared (2 Kings xxiv:3) “Surely at the commandment of the Lord came this upon Judah. . . for the sins of Manasseh . . . and for the innocent blood that he shed; for he filled Jerusalem with innocent blood.” When it comes to this; when, as in Israel under Jezebel, and as in Judah under Manasseh (and we may add, as in Jerusalem under the Sadducean Council) it becomes death for a man to believe and obey the Word of God; then the limit is reached, and no pretensions of covenant or promise, can stay the overthrow; but, as in Sodom, the believing and persecuted remnant must be brought out with a high hand from the fires of retribution, and re-planted for a

“Salvation.”

further stage in the fitful progress of the Kingdom.

Such was the conclusion of Judah's ever-downward course; engulfed in the Babylonian Captivity, typical of that captive dispersion in the world-Babylon of post-exilic prophecy, which is now fulfilled before our eyes, from a still more aggravated cause; yet awaiting still another Restoration!

Jehoiakim (Eliakim), son of Josiah was the last lineal or indeed real king of the house of David (until Jesus the Christ); for of him it was said by the prophet, “He shall have none to sit on the throne of David.” His son (Jehoiachim) had only a nominal reign of a hundred days, and his successor proper was an uncle (Mattaniah) who, as Zedekiah, under the suzerainty of Babylon, was but the acknowledged tool of an apostate hierarchy and princes, for he replied to their demand that the prophet Jeremiah be put to death, “Behold he is in your hand, for the king is not he that can do anything against you.” It was Jehoiakim whose impiety went the length of cutting in pieces the Word of God and burning it, in the face of His messenger. Thus his own house, and even his kindred, were consumed in those fires of retribution, out of which the New Church in Babylon was brought forth in the persons of the immortal Three who walked with their God in and out of Nebuchadnezzar's furnace.

Within a hundred days of the death of Jehoiakim, Nebuchadnezzar came against Jerusalem, received the surrender of the temporary successor Jehoiachim, and carried away with him to Babylon all the flower of Judah's princes, warriors and artizans, with the treasures of the temple and the palace; leaving his appointed vassal or satrap, the weak Zedekiah, to rule over a remnant of the poorer class of people. Yet out of that class there arose sufficient presumption and impiety to dominate Zedekiah's nominal reign of eleven years, and to bring it to an end with the existence of the nation in a mad revolt against the master of the world at Babylon; much like that which the zealots of restored Jerusalem made against the Roman empire some seven centuries later.

“THE CHURCH WHICH IS IN BABYLON SALUTETH YOU.”

Not a more glorious and triumphant revival of faith by the power of the Holy Spirit is recorded in Church history, than that which burst upon the Babylonian empire at the height of its majesty, after the little remnant of God's chosen were marched

“Salvation.”

in bonds, foot-sore and fainting, over the military route northeast and southeast from Jerusalem to Babylon. Fain would we linger with them on that long and dreary pilgrimage, in the picture of some inspired poet, for of history there is none, from the breaking-up of Jerusalem to their entrance into slave quarters in the strange metropolis of the heathen world. The long train of exiles toiled on, “a mixed multitude,” of faith or no faith, the guilty and the innocent together, undistinguishable but to the eye of God who “knoweth them that are His.” But they were the flower of the greatest and the most instructed race of men on earth; and well the sagacious emperor Nebuchadnezzar knew this. By the nature of the case, too, when he gave orders to select the best of them to adorn his own court and learned guild, the best of them proved to be, not the idolaters, of Jehoiakim’s debasing *regime*, but the ‘remnant’ whom God had reserved unto himself. By ‘natural selection,’ of this stamp were the youths whom “Ashpenaz, the master of the eunuchs” chose for instruction in the learning and tongue of Chaldea with a view to high responsibilities in the more perfect organization of the newly consolidated world empire.

Immediately the purpose and power of the spirit of God for “the Church in Babylon” which salutes us across the ages, broke forth in the vow of Daniel and his three comrades to begin by rejecting the idolatrous religion into which they had been injected. According to the universal custom of heathen kingdoms, the king was the head of religion and state together, and the chief partaker of the sacrifices that were supposed to derive from the gods a divine virtue for rule and war. The undergraduates of Nebuchadnezzar’s university were expected to share especially in the divine diet of the king. A Paul had not yet said, “If any man say unto you, This is offered in sacrifice unto idols; eat not, for his sake that showed it and for conscience’s sake.” But the spirit of the law that they knew, and the Spirit of the Giver of it, taught them at this initial point to oppose the tremendous power that had destroyed their nation, and which they were destined to overcome in its very metropolis. On this little pivot of diet, the conquest of God in and over Babylon began to turn. May the reader review the Book of Daniel, especially the first six chapters, with something of fresh insight and comprehension from this hint of its wonderful purport.

"Salvation."

Critical Study of the Bible.

143

The unostentatious abstinence of the four martyrs from defiling symbols of idolatry was but a negative departure, too insignificant to draw the hostility or even the notice of the priesthood, and its results suited the purpose of the king. Not so the next issue, when after the exaltation of Daniel over all the hierarchy or 'wise men' and governors of the empire, as a demigod, and prophet of a 'God of Gods' (chapter 2d); and of his three comrades to the next highest offices of the royal province itself; alarm and jealousy began naturally to possess the entire sacerdotal and scientific body which had hitherto ruled with unquestioned spiritual sway both king, court and people. Their king was becoming a pervert to the despised, conquered, invisible, God of the Hebrews, and—where were they to go? The historical spirit thus bridges the unexplained gap between the end of chapter 2 and the beginning of chapter 3. The tendency of human power and glory, at their height, to create an insatiable appetite for more, which could only be superhuman; in other words, the weakness of kings to be gods; was the point of vantage at which the heathen hierarchy of Babylon applied themselves for the restoration of their declining prestige; precisely as they did again with the succeeding empire of the Medes and Persians, under Darius (Daniel vi). The growing wealth and glory of Nebuchadnezzar's vast empire, and his still advancing conquests, with the sycophantic homage of so many subject kings, undoubtedly fed the pride of the monarch's heart to a height which nothing less than the utter abasement recorded by himself in chapter iv could reduce. Thus the subtle proposal of the hierarchy to make of him a god more magnificent than the world had ever seen before, easily overcame all the convictions which the manifestations of the God of Israel had fixed in his understanding, while they had not changed his heart. Whence the great image of the king in gold, for all the world to worship, under penalty of death by fire; whence the officious accusation of the three recusants by "certain Chaldeans" (members of the hierarchy); whence the triumphant trial of the three by fire, with the apparition of the God of Israel walking with them in the furnace; whence, in fine, the king's proclamation of the God of Shadrach, Meshach and Abednego, as an inviolable deity of the empire.

The fraudulent supernatural pretensions of his 'wise' men had been tested (ch. 2) by the sagacious king, to his disgust and rage,

“Salvation.”

and the supreme power and omniscience of the “God of gods” had been manifested before his eyes; but the God of the king himself, Nebuchadnezzar had not learned, nor would learn even by the terrific warning sent him in a night vision and interpreted to him by Daniel (ch. iv). His subsequent seven years of insanity and degradation, with his final submission to “the King of Heaven,” and his wonderful restoration to majesty even more “excellent” confessed so humbly in the extraordinary proclamation copied in the fourth chapter of Daniel—are events commemorated in ancient heathen inscriptions. This proclamation marks an evident revolution in the state religion of Babylon as well as in the religious state of Nebuchadnezzar himself, for the remainder of his life. Of the great queen mother, Nitocris, who upheld the empire after him during a period of comparatively imbecile successors, until the condemnation so often proclaimed against Babylon by the Hebrew prophets was finally repeated by Daniel and executed by Cyrus; and of the mighty works of God through Daniel and the Church led by him, in the last great conflict with the heathen hierarchy and princes, under Darius (ch. vi): of the believing regime of Cyrus; and of the return of the godly remnant under Ezra; we must treat in another chapter or chapters.

These interpretive Historical Outlines, cursory and incomplete as they are in detail, are intended to serve the first purpose, in the writer’s ideal of historical study and teaching; which is, to premise a broad grasp of the subject as a whole, and of its grand divisions in their broad relations; for instance, the four semi-millenniums into which the Author of SALVATION divided the Bi-millennium or 2000 years named of Hebrew Abraham; upon the last of which we have entered in the foregoing chapter. What effect in the study of the Bible, as to both method and truth, these pioneerings may have in the end, remains to be seen in the end—which may be far off.

THE FREE LIFE

Is Christ’s own life in us, and the deliverance is wrought by none other than Himself. *Self-will* knows no rest, *self-love* knows no liberty. To live thus is to live in bonds. The perfect law of liberty is the law of perfect love.—*Exchange*.

"Salvation."

BIBLE REVISION REVISED.

MATTHEW XXV:1 TO 13 (PARABLE OF THE VIRGINS).

[Misprint in preceding number: XXIX for XXIV.]

2. The A.V. gives honorable precedence to the "wise" virgins, but the Revisers follow the text, and read, "And five of them were foolish, and five were wise; for the foolish, when they took their lamps, took no oil, with them; but the wise" etc.

5. The primitive sense of *enustaxan* (became drowsy) and *kathudon* (lay down or fell asleep) appears far more natural and expressive than the tautological phrase "slumbered and slept" in both versions. A decided case for amendment.

6. "And at midnight a cry was made" (A.V. slightly condensed) has the text in its favor against the Revisers. "Behold the bridegroom" has not and needs not the addition of "cometh," which the Revisers happily omit. Again: *exerchesthe* is "come ye forth" or "go ye out;" the A.V. preferring the latter; the Revisers, the former, because the cry is from without and therefore seems to say "come."

8. "For our lamps are gone out" (*sbennuntai*) is literal, and also probable, rather than "going out" of the R.V.

9. The A.V. is the more exact, although requiring the supply of [not so] "lest there be not enough" etc.

10. "Went away to buy" (*aperchomenon*) is a needless and also doubtful precision of the Revisers.

13. "Watch, therefore, for ye know not the day nor the hour" is all that we find in the revised version or text.

THE BIBLICAL ANTIQUITY OF MAN.

Geological and archæological antiquity, as construed by many students, contradicts biblical antiquity as naturally understood from the genealogies of the faithful, given in Genesis v and x. The genealogies read connectedly, and to appearance complete, with no sign of a break or gap, from Adam to Noah, and from Noah to Abraham and his great grandchildren. No records were ever kept with more scrupulous exactness, or conserved with more jealous care, than those of heredity in the ancient East. The existence of any such formal record is almost demonstration of historicity, in itself. Geological speculations on the probable periods of time required for the formation or deposition of certain strata, or of

“Salvation.”

certain remains, have seemed to invalidate those most authentic of all records by men; the records of their ancestry. Egyptian archæology has perhaps really antedated the Flood, in its relics of dynasties; as mythology has preserved the very names of demi-gods that were recorded before the Flood in Noah's Bible (first nine chapters of Genesis); see chapter IV:22. and for more amplification, *SALVATION*, vol. I, 1899, pages 392, etc.

Such we may say is the state, and such the data in general, of the problem of man's antiquity; if we only add this: that no two geologists or archæologists agree in their calculations, and that the progress of scientific investigation has steadily reduced the figures until those of some authorities are not far from those we deduce from the genealogical data in Genesis. Thus it would seem that some Christian as well as Hebrew theologians are prematurely scared, and mistake their own nervous tremor for a downright shaking of the ark of God. Under this influence (is it not?) they hasten to “hedge,” sometimes, in novel interpretations of Scripture, so fantastic as to be little better than confession of an indefensible Bible.

Now it is not absolutely impossible to suppose that the genealogies in Genesis were constructed, not of the consecutive fathers and sons named, but rather of tribes springing out, each from each; so that, for instance, when Adam, at a hundred and thirty, begat a son in his own likeness (thus differenced from Cain) and called his name Seth, he started a race of Seth, which ran on indefinitely and helped to fill up the missing centuries of geological and archæological calculation; until the last Seth, in the one hundred and fifth year of his age, begat a son, who began to propagate the long submerged line called of Enos; and by the time the last Enos was ninety, he also struck a new departure, and generated the head of another of the great tribes of which we hear nothing farther; and so it goes on down to Noah and to Abraham; and there the genealogy, without becoming more definite in form of expression, is suddenly transformed to a literal and natural sense.

Such is the emergency scheme of so distinguished and orthodox theologian as Professor Wm. Henry Green, of Princeton; quoted from *Bibliotheca Sacra*, 1890, as conclusive, by George Macloskie D. Sci., etc., professor of Biology in the same university (*Homiletic Review*, April, 1903).

“Salvation.”

This genealogical record, then is certainly the queerest that ever was written. It stands by itself, as the first and the last genealogical enigma ingeniously contrived to conceal all that genealogies are intended to make known. While this construction may not be absolutely unthinkable, it seems to us so forced and grotesque a contortion as to be scarcely preferable to giving up the record outright, as of no historical value, utility, or purpose, whatever. We are gravely told that its purpose was not to teach chronology, but—what? Echo answers sharply “What?” but the Christian apologist has no answer to give, and there it hangs in mid air like Mahomet’s coffin. Until scientific research shall have at least settled upon some conclusion at variance with the natural sense of the record, what temptation, or what excuse, is there for a sane and undemoralized believer, to mutilate and distort it with unheard-of violence?

THE EXTENT OF THE FLOOD.

The suggestions of Professor George Frederick Wright, D.D., LL.D., of Oberlin Theological Seminary, have thrown a plausible light on the physical causes through which such events as the withdrawal of the waters of the Red Sea and of the Jordan, and the overthrow of Sodom and Gomorrah by fire from heaven (like the overthrow of Saint Pierre in 1902) might have been brought about without necessary interference with the operations of nature; leaving the miraculous element of sufficient force in the superhuman revelation of the providential times and effects of those operations, if not in a supernatural control and direction of them.

Concerning the causes of the Flood and the reasonableness of Noah’s story, Professor Wright contributes some valuable information in the April number of the *Homiletic Review*, similar to the views in *SALVATION*, Vol. 1, 1899. But we regret to see an unscientific as well as unbiblical concession to the theory of the partial flood coterminous with the personal observations of that most Ancient Mariner, Noah, but not farther extended. The objection to this theory is that it flatly contradicts Noah’s record of the revelation (not through his own senses, but) from the mouth of God; and that, without any assignable obstacle to the literal and entire fulfilment of the unqualified prediction of a universal deluge, in Genesis VI:17 and VII:4, 21, 22, 23. In the absence of any real

“Salvation.”

reason for limiting the prediction and fulfilment, there is no excuse for contriving, as Professor Wright does, a colloquial construction for the word “all,” as merely general and not exclusive in sense. Besides, the application of this construction is fatal to the veracity of the record, on the professor’s own theory. It applies, if at all, directly to the destruction of the living creatures (see the text); and so permits the exception of some negligible minority of men as well as beasts, irrespective of territory. The universality of the flood is necessarily implied in the destruction of all life on the planet (which must have existed throughout its inhabitable and uninhabitable area); but if the “all” be a colloquial generality permitting exceptions, there is no end of them as supposable; but there is an end of the meaning and purpose of the Divine act as declared, and, also of all theological interest in the question of fact itself.

Professor Wright might well direct his attention to the data of mensuration given in Genesis vii:17,24, and discussed in “SALVATION” vol. 1, 1899, page 550 (to be found in most institutional or public libraries); proving that, instead of building his ark “in the lower part of the Euphrates valley,” (as Prof. Wright supposes from the need of bitumen for calking its seams!) Noah must have laid its keel somewhere at eight or ten thousand feet above sea level; such a monstrous ostentation of his faith in a prophecy that all other men were laughing at, as so many are still doing after the fact.

THE BOOK OF JONAH AS HISTORY.

Professor E. B. Fairfield, of Oberlin Theological Seminary, has discussed this question at some length in the *Homiletic Review* for April. The Jewish Bible Class in Grand street has heretofore enjoyed conclusive demonstration of the perfect reasonableness of the story at all points; that in fact, the adventure of Jonah and the whale lacks nothing of natural probability except the extraordinary providential concurrence of circumstances to bring about a Divine purpose, and a manifestation of superhuman knowledge which none but a fool who will say in his heart “no God,” would think of questioning. Professor Fairfield adduces the archaeological evidence of the existence and greatness of Nineveh, as described by Jonah and in the second book of the Kings. Also fur-

"Salvation."

ther authentic observations of the swallowing capacity of a certain species of whale known in the Mediterranean, and, incidentally, of actual human existence in the stomach of a whale for more than 24 hours, with subsequent restoration; although he does not refer to the well-known instances of survival with consciousness, in the cataleptic condition, during many days' entire suppression of breathing and of every other mechanical function of life. At the same time he points out the customary idiom of the Hebrew writers, in which one day with any part of the previous and succeeding days, is called three days; and the same, of years. So that the term given of Jonah's possibly suspended animation within the whale, is over-matched in well-authenticated experiences of modern men who were not prophets, in the same situation; while the much-but-needlessly-mentioned Rev. Lyman Abbott, D.D., displays the ignorance of common school physiology which he brings to the criticism of this great record, by sneering at the story of "the half-digested man Jonah." Common sense without learning would have warned him that if living tissue could be digested in the stomach, the stomach itself could not exist.

"Just five years ago, in the Chicago *Inter-Ocean*, vouched for by the editors, was a communication from a sea captain, saying that it was a mistake to maintain that the 'great fish' could not have been a whale; and he went on to say that he had no interest in defending Jonah, or in defending our New Testament translation; but in the interest of natural science and of simple truth he stated that, having been for some years the captain of a whaling vessel, he knew that the sperm whale could easily swallow a man whole; that one member of his crew, weighing one hundred and seventy pounds, had repeatedly crawled through a whale's throat (different whales at different times) as the throat lay on the deck of the ship. And then he proceeded to narrate a particular case of personal experience in which a man weighing one hundred and sixty-five pounds was one of his helpers; and one day they were in an exciting chase after some whales, when one of the boats was struck by one of the whales and the men were thrown out. All of them were successful in getting back into the boat save one, whom they missed on calling the roll after they had captured the monster they were pursuing. They gave him up for lost; but on cutting up the whale the next day, they found him inside—unconscious, but alive. He was restored, and was still living, and was following his vocation at the time the captain wrote.

"Courbet, in *Cosmos*, of March 7, 1895, writes (and let the read-

“Salvation.”

er observe that this is not a ‘fish story’ by a romancer, nor ‘a sailor’s yarn,’ but the report of a scientific expedition; and such substantially are all the testimonies which we quote): ‘The discoveries of the Prince of Monaco were such as to relieve me of all difficulty in believing the Bible story that a whale swallowed Jonah.’ A writer in the *Academy of Sciences*—M. Joubin—says: ‘A sperm whale can easily swallow an animal taller and heavier than a man.’ And he adds: ‘The animals when swallowed can keep alive some time in the whale’s stomach.’

“In *The Literary Digest*, a few years ago, an account was given of the launching of two whale-boats to capture a whale some distance away. They succeeded after a short chase in harpooning their victim, inflicting what proved to be a deadly wound. Following up their advantage they came near enough so that one of the boats was struck and shattered. All the men were of course thrown into the sea; but all save two were rescued by the other boat. Of the two, one’s dead body was recovered, the other was given up as lost, but on opening the captured whale the next day, the remaining man—James Bartley—was found inside of one of them, still alive, but unconscious. He was recovered, and himself tells the story. He had been in the whale’s stomach twenty-four hours after the cutting up began. “A French naturalist of note—M. Lacepede—makes this statement: ‘Sea-dogs have a lower jaw of nearly six feet in its semicircular extent, which enables us to understand how they can swallow entire animals as large, or larger, than ourselves.’

“Many similar testimonies of the highest character might easily be quoted, but I forbear. Men fully dressed, their clothing untorn; horses, sea-calves as large as an ox, have been found in the stomach of sharks, sea-dogs and sperm whales.”

Our Bible Class also dealt with the probable route of the whale with his passenger, from the Mediterranean to the mouth or higher waters of the Tigris; in case it be supposed that Jonah was landed “at destination;” a supposition that, if true, would lend additional plausibility to the wonderful conviction of the king and people of Nineveh by the warning of the prophet; and would also coincide with the fish-god tradition exhumed in reliquary form from the ruins of Nineveh. On this, perhaps unnecessary, supposition, Prof. Fairfield does not touch.

We take occasion here to refer to the awful destruction of Saint Pierre and its large population in one hour, on the 8th of May, 1902. Suppose that the unquestionable Divine knowledge of the forces that combined in that terrific event, and of the very moment when they would culminate in volcanic explosion, had been

“Salvation.”

imparted to a prophet in order that the gay and sinful inhabitants might humble themselves in repentance and supplication for the averting of such a doom. Suppose, then, that such a repentance as that of Nineveh at the preaching of Jonah, had proved, once more, a sufficient (and well-foreseen) condition for the interposition of Divine mercy. Then by what a slight “hand’s turn” of the Infinite Power that holds or lets loose the crises of Nature, might the blast of death have been diverted or restrained, and the story of Nineveh have been repeated—for the confirmation of faith and praise in God’s people, and the scoffing derision of His spared but ignorant adversaries; “higher” critics and lower.

CONSERVATIVE REACTION IN GERMAN BIBLICAL CRITICISM.

The *Beweis des Glaubens* informs us that “The new controversy inaugurated by the publication of Delitzsch’s *Babel und Bibel* [one year ago], and which has called forth discussions from a large number of specialists, mostly university professors, shows how much stronger conservative theology has become in recent years. It not only boldly takes up the challenge hurled by negative criticism, but even becomes aggressive and puts its opponents on the defensive. It is a singular phenomenon that all the brochures, pamphlets and magazine articles that have appeared on this new Babylonian problem, there is probably not a single one that throughout agrees with Delitzsch in maintaining that the Biblical stories of Creation, of Paradise, of the Deluge, of the Patriarchs, etc., are borrowed from Babylonian sources, and are accordingly of secondary importance and throughout mythical in character. This opposition to radical criticism comes not only from conservative men, but from ‘advanced’ theologians such as Merx, of Heidelberg, Cornill, of Königsberg, Gunckel, of Berlin, and others.

“The fact observed during the debate that followed the remarkable work of Harnack on the ‘Essence of Christianity,’ namely, that the great majority of resultant books and pamphlets were directed against the brilliant Berlin savant, and that even Jewish writers, such as Boeck, sharply antagonized his position, has been repeated, only on a larger scale, in this new form of radical criticism. There has been an agreement between the conservative and the advanced critics, in opposition to Delitzsch, on this, namely: that while the author of the *Pentateuch* does make use of material on the subjects of Creation, Paradise, the Deluge, and the like that was common property of the Oriental and Semitic peoples, yet the existence of such parallels, far from demonstrating that Israel borrowed its religious views from Babylonian culture, only empha-

“Salvation.”

sizes the uniqueness of the stories found in Genesis, since no other people made these stories the center of such deep religious teachings. Not what Israel had in common with its neighbors on these important points, but that which it possessed above and beyond the Babylonian ideas, constitutes *the essence* of the Biblical stories.”

Prof. Jules Oppert, of Paris, an acknowledged prince of Assyriologists, thus contrasts the Hebrew and Babylonian cults, in a communication to the *Vienna Zeit*:

“About the close of the third millennium before Christ, there came from Ur of the Chaldees a great man who, according to the testimonial of the great Babylonian historian Berosus, was well and favorably remembered by the Chaldeans, namely, Abraham, who was the first to express a faith in one higher Being. Under all circumstances he was conspicuous for his monotheism, while the Babylonians were polytheists and ever remained such. The most brutal type of nature-service and of polytheism characterized the religion of both the Assyrians and the Babylonians down to the time of the Romans.

“The most remarkable feature of Detitzsch’s theory is that he ascribes a Babylonian origin to Jahveh; but this name is one of many which we find in Babylonian proper names, and which are to be translated ‘Bel (or Merodoch or Yau) is God.’

“In the end, the whole argument for the so-called Babylonian origin of the Jewish culture amounts to the following: We can prove that the Chaldeans had the nose in the middle of the face; the Jews had the same; hence the noses of the Jews are derived from the Babylonians!”

SECRET OF POWER IN WORK.

It is the ignorance or neglect of the great truths that there can be no true work for God but as God works in us, and that God cannot work in us fully but as we live in absolute dependence on Him, that is the explanation of the universal complaint of so much Christian activity with so little result. The revival which many are longing and praying for must begin with this: the return of Christian ministers and workers to their true place before God—in Christ and like Christ—one of complete dependence and continual waiting on God to work in them.—*Andrew Murray.*

No, brother Murray, and the rest of the zealous preachers and organizers of revival work; you have *not* brought us back to the beginning and true place of service before God. The air is full of exhortations and prayers in the spirit of the above extract; but we hear little or nothing of the bottom and beginning of discipleship as Christ laid it down in Matthew xvi:24 and vi:19 to 33. How

“Salvation.”

Critical Study of the Bible.

153

many of our religious teachers and leaders could declare those fundamental conditions without condemning their own temporal providence and dependence?

THE LOVE WE BEAR TO GOD

Is not our own affection, but it is the love of God shed abroad in the heart by the Holy Ghost. It is not that our fallen nature cleaves and clings to him; but it is that his divine nature has kindled in us a flame that has borne us upward to its source. It is not that we respond in our natural condition to the elements of divine attraction; but it is because the magnet of his love has attracted us, and enwrapped us in its power. “We love him, because he first loved us.”—*Rev. H. L. Hastings.*

TO THE KNOWING WORLD—AN INQUIRY.

Men don't believe in a Devil now, as their fathers used to do,
They have forced the door of various creeds to let His Majesty
through.

There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air to-day—for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand
slain?

Who blights the bloom of the land to-day with the fiery breath of
hell,

If the Devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?

Who sows the tares in the field of time wherever God sows wheat?

The Devil is voted not to be, and of course the thing is true;

But who just now is doing the work the Devil alone should do?

We are told he does not go about like a roaring lion now;

But whom shall we hold responsible for the everlasting row

To be heard in home, in church and state, to the earth's remotest
bound,

If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow,
and show

How the frauds and the crimes of a single day spring up? We
want to know.

The Devil was fairly voted out, and of course the Devil's gone;

But simple people would like to know who carries his business on.

—*Australian Exchange.*

"Salvation."

Where Christ is Calling.

INDIANS OF THE NORTHWEST.

I have found that there is no printed matter that meets with such a hearty reception among the Indians as a copy of the New Testament and a copy of the Gospel Hymns. I gave a New Testament to an Indian young man one evening. He began the reading of it at once; read the night through; was reading away yet when I went off in the morning; and, on my return later in the month, he came to me delighted, claiming that he had read the entire book; also brought others who wanted Testaments, too.

The locating of the Indian family on an allotment is proper, but the walls of the rude house often put up on that tract of land are not inviting. Hence a work for the society again—to visit that home, and with pictures and cards adorn those walls. I placed on the wall of a humble little Cheyenne home a little Sunday school card illustrating the Saviour on the cross. I was asked to interpret the meaning of that picture to the inmates of that home, and what a revelation to that benighted Indian family, who had never heard of Christ the Saviour! That little lesson picture that cost half of a cent won that family for the Master. Not only did the little card win the family for Christ, but the fact that my daughter, who was with me, who could read and play the organ and was the age of his daughter, who could do neither, inspired the father so that he sent his daughter to school: not only this, but more, too, the father went with my daughter and me on horseback the remainder of the day, and aided us in gathering six congregations of Indians for services before night, many of whom had never been in a Christian meeting before, nor had their ancestors.

I have fourteen Indian tribes on my field which I try to reach; but, with so vast a territory to cover and so many other destitute classes, I cannot do for either any great amount.—C. H. FRADY.

Billings, Montana.

The Indians in this country now number 266,760. Of these many are "blanket Indians," so called; that is, Indians untouched by civilization and living as savages. On the other hand, others are to some degree civilized, dressing in the white man's fashion, cultivating the ground and seeking some education. Under the Dawes Severalty Law every Indian may obtain individual possession of a piece of land, becoming at once a citizen of the United States with the right to vote, and subject to United States laws. Not less than 65,000 Indians have already taken up land in severalty, and thus passed from savage to civilized conditions, and become citizens of the United States.

For many years the United States has maintained boarding-

“Salvation.”

Where Christ is Calling.

155

schools on the reservations for Indian youth, until at last about 25,000 such Indian children are in these schools. The influence has been great. Best of all, a large number of missionary societies have for many years been working among the Indians, from the days of John Eliot, of Massachusetts, to the days of Dr. Riggs and his sons, in Minnesota and the Dakotas. The annals of our modern “Acts of the Apostles” are full of incidents illustrating the courage and devotion of missionaries, and the sincerity and beauty of the Christian life of Indian converts.

Sunday school methods exactly fit many of the peculiarities of the Indians. The Indians are exceedingly fond of their children, and are reluctant to let them go from them even for the advantages of a boarding-school. The Sunday school comes to their own doors, and does not take the children away, while it provides for the children and makes them happy. The Indian parents are so interested in their children that they attend the Sunday school themselves in order to take their children. So long as the children enjoy the Sunday school, as they are sure to do, the Indian parents approve the school. Indians also naturally are people of independent spirit, and the Sunday school appeals to their self-respect.

The Sunday school methods of the American Sunday School Union call for the service of the young Indians who are now graduating in large numbers from government and missionary boarding-schools, and such institutions as Hampton and Carlisle. These educated Indian youth are under strong temptation, on their return to their kindred, to fall back into savage ways. The Sunday schools of this society are a great help to them, and they are a great help to the schools, as they become teachers and superintendents in these schools.

In short, the present time is wonderfully propitious. Rev. Thomas Lain, a missionary among the Indians, cites five reasons why the present is especially favorable for reaching them, viz.: their tribal relations are being broken up, the allotment of lands to them is taking place, white people are settling among them, socialism is losing its hold on them, civilization is dawning on them through the influence of the Gospel.—Sunday School Missionary.

NORTHLAND BETHANY MISSION.

The Bethany Home, which has, for the past two years had its headquarters in Mellen, has removed to Hurley (Wisconsin), as a better centre for introducing new workers and also as a more needy field in which to work.

There has been, for years, a mission building in Hurley, built by the Y. M. C. A. and afterwards sold to a mission organization. This building has, for some time been standing idle. We can secure this building for about fifteen hundred dollars, and put it in

"Salvation."

good repair. It would be well fitted for a training home for our workers and also a city mission, which would furnish additional training for the workers in the home, and supply Hurley's great needs. Can we not get this building, itself the result of much prayer, and in it begin to touch this great field, not Hurley, alone, but a line of towns on the Iron Range, and a large lumber district?

God has most wonderfully supplied, and again, most wonderfully aided the workers to get along with very small supply, and has gifted many of them with the "faith that can continue steadfast even in the midst of much hardship and want." We praise Him for the fortitude with which some of the dear young women out on the fields have endured, during the past year. But we are looking to Him to open the hearts of the Christian people who read these words, to make such privations unnecessary in the future.

INDIAN WORK.

No work which the Lord has laid upon our hearts and hands in this region, has more problems to face than the work in the Indian Reservations. There are three of these in this part of Wisconsin, besides others in Michigan and Minnesota. On one reservation we have two consecrated young women, upon whom the Lord has laid the needs of the brother in red, and who have been willing, and are still, to endure much suffering and hardship, that the Lord Jesus with His Love and Light may come into these dark lives. One writes: "Perhaps you remember the Indian who allows us to have the use of his house, and who calls himself a 'bad Injun?' He thinks he is so bad the Lord would not save him, and then, too, he is puzzled about the different religions, the Catholic, the Medicine Dance, and our little meeting. He said some of the Indians like to come to hear us sing and tell about Jesus, but they stayed away because we are against the Medicine Dance and the Pow wow."

"ON THE LOG DRIVE."

In the logging camps of Michigan, Wisconsin and Minnesota, from 150,000 to 200,000 lumbermen lie down every night to rest on hay and blankets in their rough wooden bunks.

Then there are the men who drive the logs on the rivers in the spring; men almost entirely, so far as can be ascertained by inquiry, neglected by the gospel worker. Yet, if there were workers ready, they would find opportunities enough to preach Christ to the men that gather every evening about the camp-fire on the river bank.

After the men finish the work of the day, they sit around the camp-fire drying their clothes, or mending them, telling stories, and smoking. It is around this camp-fire that we hold our Gospel service. Four logs are laid in a square; the fire is in the center. We take a lantern and hang it on a pole at one corner so that we

“Salvation.”

“On the Log Drive.”

157

can see to read a little. The song books are distributed and everyone is invited to sing. After singing three or four songs, we read a few verses from God's Word, and tell the blessed old Story of Salvation through the Crucified One.

One night while I was thus talking, across the fire on the opposite side from the speaker sat a man who scarcely took his eyes off us. Thirty seasons had he spent on the river, and thirty winters in the logging camps. That day he was brought into camp so drunk he could not walk alone. He had lied to the foreman, telling him that his wife was so sick he had to go home, but instead of going home he went to the little town near by and got on a five days' drunk. After the meeting was over, I had a personal talk with him, pleading with him to accept the Lord Jesus Christ as his Saviour. He was all broken up, and told me that for twenty years he had never been inside of a church. The last day I spent on the river I met this same man on a bend, watching the logs to keep them from "jamming." I shook hands with him, bidding him good-bye, and again pleading with him to accept the Lord Jesus Christ. He looked up into my face with great tears in his eyes and said: "Sir, we men would like to know more about these things. There are times when we want to talk to some one about such things; but to whom can we talk?" His question has haunted me ever since.

Later, after the service I have just mentioned had closed, and I had bidden the fellows good night, and started for a farm house where I had left my pony, I could hear the men singing the song we had taught them in the service: "There is Sunshine in My Soul To-day."

One night at the close of our service with these river men, a man whose heart had been touched by the Spirit of God, got up and insisted on going with me to the barn and helping me get out the pony. I told him not to do so, as he was tired, having worked all day on the river, from daylight to dark, and that he should go to bed. But he was persistent. After getting the pony out and helping me on it, he said: "I'll go with you up to the first turn and put you on the right road. I'm afraid you will get lost." I told him I was not afraid; but he took his position at the head of the pony, and we started. Arriving at the corner, I reached down over the pony's side, taking the man's hand to bid him good-bye. As I held his hand there in the moonlight, I pleaded with him to there and then accept the Lord Jesus Christ as his Saviour. He said that he desired to do so, but did not know how. As best I could I told him the way, and had prayer with him, committing him to the care and keeping of the dear Lord. I afterwards heard that he was one of the toughest men that had ever been in the camp.—*Northland Bethany Record.*

“Salvation.”

EVANGELIZATION OF OUR ITALIAN POPULATION.

Rev. Mr. Arrighi, the fervent and efficient Italian missionary of the New York City Mission and Tract Society, reports in the *City Mission Monthly* that seventy-one of these interesting strangers were in the last year “redeemed from sin and the darkness of popery by the light and truth of the Gospel. During the year congregations were large at all our meetings, rain or sunshine, and the same can be said of our Sunday-school work. For example, on February 15, 1903, although it rained and snowed, yet by actual count we had four hundred and seventy-nine scholars present, and in fair weather we have had an attendance of as many as five hundred and seventy scholars. However, we hope to see greater results this year. On Sabbath night, January 25, 1903, thirty-seven were examined by the session of our church and twenty-three were recommended for church membership. Mrs. M. M. was, through the Christian conduct of her husband, brought to Christ. The first time she came to our church, she did not like the service, because, as she said to her husband, we offered no prayers to Mary, the mother of God, and she said: “I will not go to a church where they only pray to God and Christ.” Through the pleadings of her husband, however, she came again, and again. E. D. is a boy of fourteen years. Some one gave him a notice of our church services, and he wanted to attend them, but he had been warned not to enter a Protestant church, for that would prove the damnation of his soul. But he came, and was pleased with everything he saw and heard, and although reproved by his parents he would come; and he said: “I thank God I came; for, instead of my soul being lost, I feel that it has been saved. I pray for my parents and I hope to bring them to this church.” V. P. has been in America seventeen years, but he never attended any religious services till he came to our church. He was so well pleased that when he returned home he told his wife and brothers all about the services. They were very much offended at what had happened and told him by so doing he had brought the ban of the church upon them, and said to him: “Never go to the church of the devil again.” But he came again, and the next time brought his wife with him. She was so well pleased that she persuaded both brothers to come, and all four appeared before the church session and gave their testimony that Christ had spoken peace to their souls. Mr. G. C. came to our Tuesday night prayer-meeting with the intention of breaking up the meeting. At the close, he asked if he might ask a question. He was told he could, and then he said: “Is it true that you Protestants do not believe in Mary as the mother of God?” I answered and said: “You are perfectly right. We do not believe that God ever had a mother. He was from the beginning, and if He ever had a mother He could not be from the beginning. However, we

"Salvation."

Evangelization of our Italian Population. 159

believe that Mary was the mother of Christ according to the flesh, but we do not worship Mary." Although the young man stood up to speak again, he opened not his mouth, and sat down and soon went away; but when he spoke again at our Tuesday evening meeting it was to confess Christ as his Saviour, and said besides: "I now regard the idea of Mary as the mother of God a blasphemy." He had studied for awhile for the priesthood. He is now learning how to shave, as he intends becoming a barber instead."

The Italian Free Library and Reading Room, 149 Mulberry street, New York City, is supported and carried on entirely by the generosity of Mrs. Anson Phelps Stokes.

There is a large population in New York City of about 160,000 Italians, which is about the same as that of Venice, and more than one-third of that of Rome, the majority of them living in two sections, which have been practically surrendered to the Italians. In the downtown colony is the library, situated in the centre of this large colony of over 50,000 Italians. In the two blocks north, two blocks south, three blocks east and one block west of the library, by actual count, there reside in the front buildings 1200 families, a total of nearly 6000 persons, which with the people living in the rear buildings makes about 8000 persons.

WHAT \$100 WILL DO—EXPENSE OF FOREIGN MISSIONS.

One hundred dollars will pay a missionary's salary in Eastern Turkey and Micronesia for three months, and in India, Japan and China for two months. It will pay the traveling expenses of a missionary for a year as he tours the field under his care. It will pay from one-half to the entire salary for a year of a native professor or teacher in a mission college or theological seminary. It will support a native pastor in Turkey, Bulgaria, China and Japan for one year. It will provide a Christian preacher for a year for from 1000 to 10,000 people in heathen lands. It will furnish daily Christian instruction for 100 heathen children for a year, gathered in two, three or four Christian schools. It will provide for a year's education for three young men under training for Christian service among their own people. It will support a mission theological school for three months in which a large number of Christian native students are in preparation for direct service among their own people. It will build three thatched-roof houses or meeting places in India. It will provide a hundred thousand pages of vernacular Christian literature for a non-Christian people. It will provide the services of a Christian missionary physician for a month for the suffering people of an entire province; or give hospital privileges, with medical and surgical attendance, to thirty patients who have never known Christian kindness when in suffering.

"Salvation."

160

Where Christ is Marching On.

REMARKABLE MOVEMENTS IN CHINA.

Great openings for Christian effort appear in the very center of the bloody scenes of 1900. Among other similar facts Mr. Wilder reports five hundred villages near Tung-cho open to evangelization where there were not fifty before the Boxer outbreak. Men and money beyond all former precedent are urgently called for to cope with these marvelous opportunities.

Rev. H. P. Perkins, of Pao-ting-fu, reports that there is a movement, such as has never been seen before, towards the establishment, by natives, of native schools and churches. Several men have formed themselves into a society for the establishment of schools, and they have given in their names as applicants for church membership, and are specially interested in securing for these schools Christian teachers and books. Mr. Perkins says that the books are ready, and that they have now begun some direct labors to fit young men for entering upon the work of teachers. The organizers of this movement are men of means, and they expect to give liberally to the cause.—*Missionary Herald*.

A CHRISTIAN AFRICAN KING.

The kingdom of Bunyoro has been under the sovereignty of a very weak and incompetent ruler, and by a revolution which was altogether peacefully conducted by the big chiefs, the old king has been set aside and a new one elevated to the post. The new man is described "as full of power as a chief and leader of men, and above all a most devout servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's kingdom throughout the country than Andereya, who has now been made king in the place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight to ten miles on Sunday to take a service in a little village. Constantly he did this, and it was delightful to hear him give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-by, and commence his lonely tramp home, full of heartfelt joy at having done the Master's will."

THE NEW HEBRIDES.

A letter from Dr. J. G. Paton says: "God has given us over 16,000 worshipers, and over 330 of them native teachers and evangelists, who are now helping us in the work of trying to bring the remaining population, from 40,000 to 60,000 cannibals yet on the group, to fear and serve our dear Lord Jesus Christ."

“Salvation.”

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of ‘Salvation’ to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

HOUSE OF THE LORD FOR JEWS IN NEW YORK.

In view of the remarkable fact that no visible demonstration of the love of Jesus for His outcast—though not cast away—people, stands in the midst of that people at their greatest modern centralization, New York, the effort to build here a Mission House worthy of Him and of them must commend itself to each of His and their friends as a first duty, already full late to be attended to. So far as we are able to judge from the beginnings of correspondence on the subject, we are far from alone in this view.

There is no question of sect duty or honor, in the wholly undenominational character of the proposition or of its corporate auspices, inviting, as they do most cordially the representation of all Evangelical bodies in the direction of the undertaking. The Church of Christ should present to the Jews, of all mankind, an undivided front, and a pure white light of all its re-united colors. This is the deepest conviction and feeling of every one interested—including noble-minded representative men and women of widely divergent views in non-essentials—and the very nature of the case seems to guarantee that such must be the pervading spirit of the work from the beginning to the end.

Having issued a large edition of SALVATION (May number) bearing an appeal to ministers and editors of different Christian denominations, we await responses, encouraged by the premonitory drops of the shower. Be it swift or be it slow, however, we expect to abide in patience and perseverance the Master's own time and way to gather His Gentile people in a retroactive apostleship, returning the Messianic Gospel to those who turned it over to us in their blindness.

A number of more considerable pledges and securities, which cannot now be correctly estimated, are as a foundation on which

"Salvation."

daily small remittances begin to be dropped. Besides the previous thousands, a gathering of about \$100. from one dollar up, awaits at this writing deposit with the Eastern Trust Co., and will be more specifically accounted for hereafter with others.

Let it be remembered, as announced in our last, that the Eastern Trust Co. allows three per cent. annual interest on the fund, which may be paid annually to any who cannot spare the income of capital invested in this cause.

Also that every donation to this Building Fund is conditional on the object being accomplished, and can never be diverted to any other purpose (however worthy) without express personal authority from the donor; but in case the object proves impracticable (of which we can scarcely admit the possibility) each donation will be returned by the Trust Company to the donor, both principal and interest, on demand.

The religious basis and character of this enterprise is to be distinctly in the view of every one who may consider aiding in it: that is, as expressed in the "Overture" for organization sent out to our friends in England and America, as follows:

In order that an unqualified Evangelical faith and purpose shall be indelibly impressed on this Board, in the minds of all, and especially of the Jews: be it declared that the lasting Head of this society shall be Jesus, our Sovereign Lord, the Son and Christ of God, who has passed into the heavens and sitteth on the right hand of God the Father Almighty, endued with all power and authority in heaven and earth: to whom we humbly submit our organization and purposes, under the control of His recorded words, of His Spirit, and of His Providence, for all government, power and success.

It may be well here to quote farther the following ideas of organization adopted and recommended by the Board:

2. In order that the personal basis of the Anglo-American Board of Missions to the Jews may be as broad, and at the same time as vital and energetic, as possible; this society should consist of men, women and children, without regard to race, nation or residence, members in good standing of Evangelical churches, pledged to active interest in their several localities in behalf of the conversion of the Jews to Christ; and such measures as may seem expedient should be adopted in both hemispheres to extend the general membership as widely as possible by the enrollment of persons duly approved, in every place, and by the organization of such members, wherever practicable and advisable, on a general plan, in auxiliary branches,

"Salvation."

House of the Lord for Jews in New York. 163

for increasing local interest in the evangelization of the Jews and raising funds for the purpose, by means of regular meetings for prayer and conference, by the circulation of appropriate literature, and by addresses before public assemblies; with all such aid as the secretaries of the Board may be able to extend for these objects.

3. And, moreover, in order that a lively sense of unity and responsibility may be felt throughout the body, the individual members should have such a part in the central organization as, without hampering the course of administration, may be just to them, and, in a last resort if necessary, a means of correction and a safeguard against any lapse from a truly public and representative character in the administration of the Board. These important objects might be reached by agreeing that all elections of members of the governing council or councils shall be immediately submitted to all the members at large, by post, and if disapproved in writing by a majority of such members, within one month, shall become thereupon null and void, and different elections must be made and submitted as before.

4. There is nothing legally or practically to hinder the directors of the Anglo-American Board of Missions to the Jews, as already constituted in New York, from adding any number of corporate members, on nomination from home or abroad, of whom some might be such as could attend at least annual meetings in New York, while every one may lend advice by letter at all times.

The question arises, and is therefore submitted, whether the consideration of geographical convenience might not lead our invaluable helpers in British America to enter directly into the enrollment and organization on this side.

Blank forms of organization for Auxiliary Societies will be furnished on request.

THE KISHINEFF HORROR, AND ALL THE HORROR OF THE JEWS.

There are occasions when inability is no discharge from service. If one can do nothing but weep, that tribute is due, although protest be unavailing. This is about all that humanity at large can contribute for the redress of the systematic and cruel oppression of the Jews under the Russian Government. A stricter parallel could not be than Russia has placed herself in by the side of Turkey with the Armenians. No pagan power, however, can equal the odium of a power called Christian that reverses every attribute of justice and mercy that characterizes the Christian's loving God in Christ. Yet the Jews themselves forsake that God, and trample on

“Salvation.”

His image and His followers, where they can (or once could) as furiously as their own worst oppressors.

The Russian Government is but another satrapy of Satan, the Prince of this world, charged with the task of holding men together in a kingdom of unrighteousness by unrighteous force, for Satan's more permanent and secure possession; while God, in “the Seed of the Woman,” allows men to be kept together in social and political bonds by the Serpent whose head is under His heel, until He shall be ready Himself to take the Kingdom of all kingdoms of the earth.

Meanwhile, the struggles of the rulers of the darkness of this world to keep it in such kind of order as they approve, present a spectacle of mingled pity and horror to angels and men. Their task is a desperate one; they struggle in continual peril for their own existence, often sacrificed to the frenzy of the oppressed; and it is sure to fail at last, as every human power in history has proved in succession. Anarchy and Russia have each other by the throat in a death grapple. The measures of each are equally desperate and unscrupulous; and bloody is the vast arena over which they strive. Russia has a theory of “Russia for Russians” (and the bigger the better); she wants no alien elements in race or religion, and will crush them out of existence by slow or swift suffocation at convenience. Any kind of disingenuous or contradictory pretexts suffice for acts of direct repression and for countenancing bloody insurrections against the unwelcome Jews, by forbidding them organized defence against organized massacre, and affecting mock severity against official instruments of violence who have done as they were encouraged and desired to do. There seems to be no doubt that the recent—perhaps continued—massacres of Jews have been partly incited by the belief of the ignorant peasantry in the immolation of Christian youth by Jews for ritual purposes, and the further belief that they are wronged when tempted to put themselves in the power of the money-lender, who will take his security at last, as agreed on; a temptation for which Russian polity is itself largely responsible. But the evidence is equally positive against those elements in the higher classes who wreaked mortal hatred, cupidity, and lust, in the opportunity of riot, and the officials who obeyed welcome instructions to be passive in that behalf, and are commended by sham penalties that are only derisory of the appeals

“Salvation.”

The Kishineff Horror.

165

of justice. Peculiarly atrocious is the unlimited freedom granted the press to incite riot and massacre, at all times, without reproof, in a country where absolute control of the press makes it practically little less than the mouthpiece of the government, and certainly an influence for which the government is responsible.

While humanity and Christian pity alike must weep over the miseries of the Jewish race, which time and civilization scarcely seem to assuage, and international influence has no power to redress—especially since they are not a nation—we have to remember that all this is unnecessary for them, but they will have it so, rather than turn to the faithful covenant-keeping God of Abraham who is chastising them for national unbelief and national disobedience, exactly as He promised to do, by the mouth of His servant Moses. Marvellous is the judicial blindness with which they read the 28th chapter of Deuteronomy—more often than any other people—and bewail the terrific curses of that chapter, beggared as it is by their actual experience; never for a moment allowing themselves to think of anything peculiar in the offence that has brought on them such unparalleled judgments. They mourn over their punishment as if for private immoralities that they practise less than their so-called Christian neighbors, and never think of accounting for the difference in their lot by the express promise of God to deal with them in peculiar severity for the cardinal sin of unbelief, nor by the promise of Divine veracity to deliver them from all evil whenever they shall be believing and obedient. They “make God a liar” by the failure of that covenant through ages past, and continued, because they will not admit that it is themselves who have broken it. Their Savior stands waiting to receive and deliver them—as He stood in the days of Cæsar and Herod, only to be rejected, mocked, and crucified by them!—and even now they have only to turn to their God and accept their King, to be saved and exalted to the heights of Divine favor. Anything but that! they cry. “Not this man, but Barabbas,” or any Pilate, Titus, Antiochus, or Czar, who likes to ravage them; rather than the mild, almighty, all-healing One whom they hate and crucify ever!

In our study of Historical Outlines, we have just now come to the judgment of Babylon for her impious sacrilege of God’s people Israel, although deserved, and visited on them by the arms of Baby-

“Salvation.”

lon for their own impiety. So said God by the mouth of Isaiah, generations before, and so He says still of all the wicked nations that He employs to scourge His chosen people back to their allegiance to His long-promised Son, their King and Saviour.

“Ho, Assyrian, the rod of my anger, and the staff in whose hand is my indignation! I will send him against a sacrilegious nation, and against the people of my wrath will I give him a charge . . . to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so . . . Wherefore, it shall come to pass, when the Lord hath performed His whole work upon Mount Zion and Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

“And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again lean upon him that smote them, but shall lean upon JAHVEH, the Holy One of Israel, in truth. A remnant shall return, the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, a remnant [only] of them shall return.”

But they are saying, “Wherein should we return? We have not forsaken Him, and yet He hath forsaken us!” So they make Him a liar. What impiety can exceed this! They say, we have not forsaken Him, only failed somewhat in morals, through human infirmity like that of Abraham and all the saints themselves, while acknowledging and trying to keep them and to observe all the ceremonies that are in our power. Let us try to be more careful in observances, and so work out our own righteousness and commend ourselves to the promises and the almighty favor of our God. Such is their drawing nigh unto God; in stolid forgetfulness of the teachings of their own religion, while they had a religion, that there is no approach for sinners unto God, but through a priesthood and sacrifice of atonement which Himself has appointed. Neither priest nor sacrifice remains for them, since they will not have the only Name under heaven given among men (or *anywhere* alleged) whereby an offering can be brought to God. Their only plea is, in effect, that God has forsaken them, but they are righteous, and He is forsworn. How long can they maintain this position?

HEBREW AND CHRISTIAN BROTHERHOOD.

The little initial gathering on May 14, at No. 68 Seventh street, numbered about thirty or forty out of more than two hundred Hebrew Christians, said by Dr. Zeckhausen to be known to him in

“Salvation.”

this city. How many more hundreds there may be of baptized or secret believers, may yet be seen if this beginning shall be followed up with energy and discretion. If, on the other hand, there shall be none to give the movement due impetus and direction, embodying the always single and inert individuals of the mass in a unit of purpose and method and force; it will linger, if at all, in a torpid condition of waiting until it may please the Lord to breathe upon it through the breath of some future instrument of His own appointing. The same horoscope may be cast for the late-reviving “Anglo-American Board of Missions to the Jews” and its grand design of a House of God for the Jews of New York. Nevertheless in each we believe the seed is Divine, and though small as a mustard grain, will become a great tree, if the obscure husbandry to which it is committed shall prove unsparingly diligent and invincibly patient unto the end. “Be not weary in well-doing, for in due season ye will reap, *if ye faint not*” because ye are few, feeble, and obscure. The first condition requisite for a great result is two-fold: to be conscious that we are nothing (nor need be more), and conscious that our Master is well able to fulfil all our petitions, sooner or later, to the uttermost and greatest of them. Of course, there is no true faith or prayer apart from equivalent work; so every one must work as if he had it all to do, and pray remembering that “power belongeth unto God.”

We have taken the liberty to suggest as a substitute for the usual hyphenated term “Hebrew-Christian” a different hyphenation that we most devoutly believe in; heading this note with “Hebrew *and* Christian.” There are two important implications in the latter term, which we believe should be included in the plan of brotherhood. The first is that the Hebrew is not called as a Christian necessarily. We want him in as a *friend*, if as such he is willing to associate with us; although if a Christian, so much the better; and at any rate, we anticipate that if we can introduce him to the great Head and Soul of our society, Jesus Christ, he will soon become a Christian sure enough. Neither do we want any Jewish friends to be frightened away from our gatherings and entertainments (which ought to be made as social and attractive as possible) by the penalty of proscription as “apostates” because of associating with us. And that friendship, by the way, ought to be made prac-

“Salvation.”

tical, humane and generous, like that of our Lord when He was among the Jews.

The second implication in the name “Hebrew and Christian” is that it means *any* Christian, Jew or Gentile: a society neither for Jewish nor for Gentile Christians distinctively, but for the fullest effort by fraternization to “break down the middle wall of partition” that now secludes our Jewish neighbors from us, and so causes mutual ignorance and dislike which are inseparable. While our object, as Gentile Christians, is chiefly the welfare of our Jewish brethren, our method should be that of all possible union and fellowship with them. Half-and-half would be not a bad proportion; and a leading effort, after drawing in Jews, should be to draw in Gentile Christians.

One other thing. Mass meetings and speeches (especially of experience and testimony) are grand measures in their way for gathering, persuading and exciting the individuals; but they do little to convert the single individuals into an army—*e pluribus unum*—and nothing at all to give them unity or wisdom of direction. There should be formed, of the maturest mental material available, a small central council, having the confidence of all, to organize, advise, and impel the mass. In all social affairs, a few (sometimes it is only one) embody and handle the collective power of the many.

JUDGE NOT LEST YE BE JUDGED.

Now the greatest thing last. We must not be exclusive in this. Let the Church as such be as nice as possible about the morals and the doctrine that she harbors, countenances or endorses, in any manner, direct or indirect. But there is an outside brotherhood between Christians and all human souls, on the basis of the Divine charity of our Lord himself. There is no limit to this charity and this brotherhood; only there is a barrier, not of our raising, that parts from us those who reject us for the sake of Him whom we love and they hate. We can not help that; we can not bring them in; although we would welcome them to learn and share of all that we receive from Him. Other barriers than recusants raise against themselves we should not raise against any. There may be those professing and even preaching our faith, some of whose ways we could not countenance. But it should be understood that in a brotherhood simply of faith, or, if you please, a religious party,

"Salvation."

there can be no test of absolutely unimpeachable character. If we set out to draw a line of exclusion, it will never find a consistent end, but will wind in among us until the last one is shut out and left alone either in reprobation or beatification. In a word, then, even though there be whom some of us would hesitate to call personally, there is a practicable way to invite believers generally, without personal exceptions before or after. Let every Jewish-Christian mission, as such, and indiscriminately, be invited by circular letter to throw its membership and friends, all who are willing, into one solid body of simple believers in Jesus Christ. We may flatter ourselves, or hope, in the Lord, to do them nothing but good, by prayer and example, yet without judgment.

CIRCULATE THE SCRIPTURES.

Perhaps the most direct, appropriate and effective work for a Hebrew and Christian Brotherhood is to press the distribution of the Bible (entire) among Jews. The following observations by Marcus Bergmann suggest and encourage this proposition; while the last sentence strikes directly at the important practicable agency of "brotherhood" organization:

"There is at the present time a general awakening among the Jews, which we ought to follow up with as wide a distribution of the Word as possible. Multitudes are throwing aside the Talmud, and the Word of God in many instances is being studied instead. How far the steady and persevering distribution of the Yiddish Scriptures among them has tended to this result we must leave to eternity alone to reveal. Letters are constantly reaching me from secret believers who are longing to have fellowship with other Jewish believers, and who are earnestly desiring to share in the glorious work of making known the Truth among their unconverted brethren."

P. S.—Extension of the Hebrew and Christian Brotherhood fellowship over the whole country in branches, comes to mind in connection with the proposals of the Anglo-American Board of Missions to the Jews to unite with its affiliated auxiliaries everywhere.

DOWNTOWN CHRISTIAN WORK.

There are lingering Christian churches, as well as mission chapels, among the mixed races, chiefly Jews, that occupy the lower East Side of the city of New York. Lights in that world, but too feeble, because the church afar is living unto itself, and to its own pleasure and pride, more than unto Christ and His poor.

"Salvation."

One of the least noted, perhaps, among the Christian lights of this dark region, is the "Camp Memorial Church" in Chrystie street, between Broome and Delancey. It is a surviving memorial to chaplain or missionary Camp, for the prisons, in the days of the Broadway Tabernacle, near Pearl street. When the Church of that Tabernacle went up town, it was thought fit that it should leave some memorial in the sphere of its former usefulness, and the present small but commodious chapel in Chrystie street was built by the warm co-operation of Major-General O. O. Howard and others, and the "Camp Memorial Church" was organized.

So far is only preface to that which we are interested to say. There are other chapels, mission churches and lingering churches, downtown among the heathen, that fill much larger space than this in most respects. This church is peculiar in a way like one in London, of which we had record not long ago: a way of union between Gentile and Jewish Christians in Gospel work for both races. We should not, perhaps, treat it as peculiar, although it is most inspiring to see, that the sons of the departed missionary Camp, with other sterling Christian men and women, forego the pleasures of taste and society elsewhere, to come from far and spend their Sabbaths and their money and diffuse the influence of Christ's own ordinances and worship, as a light shining in a dark place, among the benighted wanderers congregated here from all parts of the earth. There are others. But we see here the combination between Gentile and Jewish Christians in church fellowship and work, which we believe to be one of the grand conditions for removing the "middle wall of partition" that shuts out Christian influence from the mass of our Jewish people. It came about in this way, if we understand it. Dr. H. Zeckhausen (25 Seventh street), of whose generous professional and other ministries to the Jews we had heard, years ago, in connection with Rev. A. C. Gabelein's mission, tells us that on the closing of the Allen Street Memorial Church on Rivington street, where he had lately served, his labors, with those of his equally devoted wife, were transferred to the hospitable walls of the Camp Memorial Church, where the special Jewish work has been since carried on with united forces. Once a month union services are held on Sunday evenings, at which the testimonies of Jewish Christians are free and most impressive. On Saturday afternoons there is preaching to the Jews by Dr. Zeckhausen, in Ger-

“Salvation.”

Downtown Christian Work.

171

man and Jewish. Bible school is conducted by Mrs. Zeckhausen. Also on Sundays, Dr. and Mrs. Zeckhausen have respectively a class of Jewish boys and of Jewish girls, in the Seventh Street Methodist Church. On Friday evenings also a Bible Class of Jews meets in Dr. Zeckhausen's house; and on Tuesday afternoons a club of Jewish girls meets in the same house for sewing and Bible study. Inquirers are invited to meet at the house every day from 8 to 10 a. m. and 5 to 7 p. m. Three afternoons every week are given to medical dispensary work for the poor, at Eleventh street chapel, and visiting the sick or such people as are recommended by Christian workers in other connections or “settlements.”

Of the children, Mrs. Zeckhausen says that some are wholly ignorant of their ancient religion, scriptures, and history, but eagerly learn; all love the hymns and gladly attend the service so far as permitted by their parents.

“Many who desire to attend are prevented by their parents or other relatives. Others come and suffer the consequences at the hands or mouths of their people rather than miss the classes. It is our desire to have only those who come with the parents' consent, but when they come eager and anxious for the Word of God, we cannot consider their spiritual welfare secondary and the parents first. Few Jewish children, if any, would learn or read of the promises concerning the Messiah, if they waited for the consent of their parents.

“One child whose parents wanted to take her out for the afternoon persuaded them to leave her at home, and was left in charge of the younger members of the family; but she came to our class and brought her charge of three younger ones with her. On returning home the little ones told on her, and she was whipped; but this daunted her not, for she comes at every opportunity she has, and only has love and prayers for her parents that they may see where they are wrong.

“Some of the girls are as great unbelievers as their elders, while others are indifferent, and some very ‘orthodox.’ One of the latter, about thirteen years of age, who is daily under the instruction of a Rabbi, is very bitter, although she continues to come, and has come for about a year and a half. At an outing the church gave, and to which all our Jewish children were invited, she attended, and when refreshments were served she warned the other Jewesses

"Salvation."

not to drink the milk, as we would give them 'pig's milk,' and not to eat ice cream and cake, as 'something would be put in to make them believe.' On the way home she wept nearly the whole time, as it was Friday and getting dark, and they are not allowed to ride on that day after sunset. In singing hymns she invariably puts the name of God instead of Jesus or Christ. In the hymn "Onward Christian Soldiers," she changed the name Christian to Jewish, and sang "Cross of God," but when her attention was drawn to it she changed that to 'Star of God.' [That child will be a 'stalwart' Christian yet.]

"Within the past year three girls under sixteen years of age have accepted the Lord Jesus Christ as their Savior. One of these had a Christian father, but the others had no influence whatever outside of the Word of God, and were led of the Spirit to tell of their acceptance, and they have proved true to the step they have taken."

WHAT SHOULD WE DO WITH SCANDALS?

An esteemed correspondent and staunch supporter of Jewish Mission work suggests that silence in the friendly press on the scandals from unfriendly sources, may leave an impression unfavorable to the cause. That, we have always felt; yet the question has remained, whether more harm would result from letting slanders alone than from giving them the greater vogue by chasing them. It is sometimes a difficult question. It is peculiarly so, when an enemy is so placed that you cannot shoot him without shooting your friends, or hurting some little good that happens to lie innocently in the way.

The text of our friend's suggestion is the malignant opposition and false swearing by which relief in bankruptcy to a certain Jewish missionary has been staved off at great expense of money and legal labor, for three or four years past. The application for that relief against a single unfounded and malicious claim, was necessitated by the situation of the applicant: no legal objection to it has ever been raised; and the "friendly" press has never made a secret of it, although the tricks by which it is obstructed in order to pour perjured calumny at leisure on a victim who could not be lawfully pursued, have been too many and too vile to be followed up by a self-respecting journalist. So much of reply to them may perhaps be due from us. There need be no disquiet felt by any friends of missions, in consequence of testimonies or insinuations

“Salvation.”

published on that subject; except for the discredit cast by their propagators on the sincerity of their own Christian faith and missionary work.

For other matters, it may be added, that we do not go out of our own way to hunt erring brethren, nor assume it as our office to “judge the servant of another.” “To his own master he standeth or falleth”—if by himself. “Yea, he shall be holden up [let us hope]; for God is able to make him stand.” The words of Paul are a wonder unto many, but are they not worthy of an apostle? “Some, indeed, preach Christ even of envy and strife . . . not sincerely, supposing to add affliction to my bonds. . . . Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and therein I do rejoice, and will rejoice.” (Phil. 1: 15-18.)

PRESBYTERIAN HEBREW MISSION IN SAN FRANCISCO.

(*Rev. Moses Bercovitz.*)

Our work during past months has reminded us very much of the many Nicodemuses or believers in Christ secretly, that there were at the Apostolic age. I met with two or three of them during this quarter. They are forced to keep affiliation to the synagogue, whereas their sympathies are now with the Church. Still, these secret Christians are also doing their work for Christ among the Jews, as Nicodemus and Joseph of Arimathea did; and so whether they openly confess Christ in baptism or remain in the synagogue, our work among them is not in vain.—*Assembly Herald.*

ALL THE FOUR GOSPELS WERE EXTANT AS SUCH, SO EARLY AS THE 2D CENTURY.

Among the hearers of Justin Martyr at Rome was Tatian, a native of Assyria, who came to Rome, heard Justin, and afterwards wrote a most valuable work against heathenism. He remained many years in Rome as a Christian teacher, and left probably about the year A. D. 166, and went to Syria. He was a man of philosophical learning and varied culture. Among his writings was a work called the *Diatessaron*, a concise compilation of our *Four Gospels*, weaving a fourfold narration into one continuous story. Recently there has been discovered an Armenian *commentary* on this very *Diatessaron*, written by St. Ephraem of Edessa. As it is impossible to write a commentary on a book before the book exists, and impossible to weave four narratives into one before the four narratives are written, it follows that in the time of Justin Martyr, A. D. 140, Tatian found the same *Four Gospels* that we have, accepted, received, and believed in the Church of Christ at Rome as they were elsewhere.—*The Christian.*

“Salvation.”

Critical Study of the Bible.

“THE FORM OF GOD.”

Who, being in the Form of God (Phil. ii:6).

Christ, who is the Image of God (2 Cor. iv:4).

The Image of the Invisible God (Col. i:2).

The express Image of His substance (Heb. i:3).

Which was with the Father, and was manifested unto us (1 John i:3).

And God said, Let us make Man in our image, after our likeness (Gen. i:26).

For in the image of God made He Man (Gen. ix:6).

For a man is the image and glory of God (1 Cor. xi:7).

Since we are not to make unto ourselves any image for worship as a semblance or representation of God, it has been a pious, but inconsequent and also unscriptural, inference, that we cannot have an image of God, and that, indeed, He has not any form at all. The sound inference from the prohibition of man-made images would be that God reserved it to Himself to reveal His form in an image of His own making. As a fact, indeed, no revelation has been more explicit, more unequivocal, or more emphatically repeated, than that God has made an image of Himself, and that there is a “Form of God” which he has manifested and accredited as veritable.

We shirk the study of God’s revealed Form, either from false reverence, timidity, or that commonest form of laziness, mental inertia. But in so doing, from either cause, we are guilty of disregarding the first and fundamental fact in Divine Revelation and the very bed rock of the Everlasting Gospel. Most of us who accept the Gospel, take it simply in the result without troubling ourselves with its basis, which is this: “*God manifest in the flesh*,” that is, in the Form which is truly His own and repeatedly so declared, and in which He is united with Man, the Creator with the creature or entire moral universe (Eph. i:10).

What is it that we mean by Form? Is it visible form, tangible form, fixed and inert form? How evidently such forms, in whatever medium manifested, must be embodiments or copies from an original creative Form not fixed in place and material; yet none the less a real form; nay, all the more real as a form, in distinct shapes of action and in well known and immutable laws of thought.

Since the spirit form is not a visible shape, we think the spirit

“Salvation.”

to be formless, although we know that all forms must be originally forms of thought. As some one has said, the Ideal only is the Real; all else is copy, or picture. All the forms presented to us are fixed, inert, and immobile; but we reduce them in a mind like that from which they came, to concept forms, that go wherever we will, and re-embody themselves at pleasure, in plastic or other art.

We reason truly that an Infinite Spirit could not be circumscribed by the outlines of a form; but that is only to say that His Form is all-inclusive of the constituent forms, infinite in number and variety, which He unfolds in Creation. We need to be disengaged from our natural impression that because God is invisible, immaterial and unlimited, He is therefore formless. That outward form of beauty and majesty, the material universe, with which God is said to clothe Himself, is indeed but an image, so far, of His more intimate Spiritual Form. But the spiritual form proper cannot be imaged in material forms; it must put forth a form that is spiritual like Himself; an image of all the qualities—‘attributes’ we call them, but that only means forms—the complex of which makes up the perfect Form of God.

Not only, then, is the visible form of Man created in a typical resemblance to the spiritual Form of God; but also his mental, moral and spiritual attributes make Man truly the same kind of being, of the same ‘form,’ as his Maker. That this was for the purpose of God to make Himself known to the sentient universe, is distinctly, repeatedly and emphatically declared; and notwithstanding the fragility of the primal image and notwithstanding the unutterable degradation into which the human type of God has degenerated (as almost a type of Satan) still the purpose is fulfilled at last, and God is manifested to the moral universe, in One ultimate ideal Man who is the Son of God Himself.

That all Form and beauty or majesty of Form, is of God’s thought (which is God’s Form) no one who sees God in Nature can doubt. The total universe is called The Kosmos, *par eminence*, or symmetrical complex of all forms of beauty, majesty, truth, and use. Unsearchable in variety and number, as they now are, to our limited minds, we may justly consider that the Form of God in those aspects that we naturally behold, is yet but partially imaged, and that eternity will not exhaust, will but unfold forever, new features, and new glory in the features, of that spiritual Form that

“Salvation.”

underlies the visible universe. That this already vast and dateless wonder is, and is to be, an embodiment *pro tanto* of the mind as well as the power of God, is a concept as rational as it is devout—and as far from Pantheism as opposite from opposite. But how much more glorious must become the eternal evolution of the sentient, moral, spiritual image of Himself, to be revealed in the endless generations of the Second Adam! “the manifestation of the Sons of God!”

On attaining to this transcendent boon of God-revelation, we are overwhelmed in the all-eclipsing shadow form of that incomprehensible Being whom we had before apprehended but negatively in contradistinction from created forms such as God cannot be, and so we called Him a ‘Spirit’ by analogy with the viewless wind—a merely negative analogy. But, not adequately or even properly imaged and set forth in all the glorious forms that are by Him yet not so perfectly of Him—the insensate heavenly spheres, or earthly creatures animate and inanimate—He not only evolves in such inferior forms as these, the endless beauty and majesty of His essential Form, but also further and finally reveals that image in spiritual and moral glory in the living form of a “living soul,” to at once exhibit and receive the revelation of the Form of God.

All this brings us to CHRIST; nearer to Christ and onward to Christ. All paths of theology or Divine Revelation radiate from this center, “GOD MANIFEST IN THE FLESH,” and lead to that centre. It is a long, long way we have to go, the longer the better, and every step more blessed—on forever.

Through past eternity also, this Central Sun of Revelation sends back its beams, irradiating the mystery of that Eternal Word (*Logos*) “which was with the Father and was manifested unto us.” What was that but the outgoing FORM “through which He made the worlds,” and which in the fulness of time was incarnated in the Son of God and Son of Man, in the image designed for God from the beginning: “a body hast Thou prepared Me” (Heb x:5).

“Salvation.”

DIVIDING THE TRINITY.

One may well thank Divine Providence that Christian Theology is on the whole so nearly biblical as it is, in spite of the scholastic and formal spirit in which it was conceived and framed by doctrinaires just groping out of mediæval midnight into a morning twilight.

One of the most mischievous stumbling blocks ever put in our way by scholastic tradition, has been the false rendering of *hypostasis* (substance) as “*person*,” applied to the Father in the received version of Hebrews 1:3. This vital error in translation, more pernicious perhaps than any other ever perpetrated on the Bible, has but now been amended in the Canterbury Revision, and for this alone that work should command the gratitude of the Christian world. But not so easily can the confusion, heresy, and perdition, wrought by that one word and its myriad echoes in theology, be brought to an end.

“Person,” both in literal etymology and common acceptance, denotes a *form*, through (*per*) which, some Being speaks (*sono*) or is manifested and expressed. The PERSON, through whom God has expressed and presented Himself to us—according to that sublime declaration in the first verses of the Gospel of John and of the Epistle to the Hebrews—is none other than the human person of His Son and Son of Man, our Lord Jesus Christ.

To apply the *same* distinction to the Father, whose only “person” is the Son, is to divide God in two, notwithstanding all concomitant protests that we mean only One.

Worse if possible still is the further division effected by separating the Holy Spirit as a third “person.” Whatever metaphysical distinctions there might be, if we could understand them, in the ineffable composition of the Deity—and if we dared even to put such words together—it is impossible for our minds to separate and define them without confusing, at the best, our conception of God and our addresses to Him in prayer. That effect has not been prevented, in theologians or disciples, but on the contrary confirmed, by continuous repetitions of the formula, “One God in three persons.” Especially to the Jews and other unitarians is this formula an impassable stumbling block. It is an infinite pity that they have been required to identify this division into persons with the glorious truth of ONE PERSON in whom God has united Himself with Man,

“Salvation.”

for atonement, and for salvation from sin; and so to reject the whole supernatural substance of the Gospel.

It is not long since, nor yet altogether bygone, that the Father and the Son were commonly set forth as not only distinct parts of Deity, but also as antagonistic parts: the Father angry and implacable in himself, but solicited; and only appeased and propitiated by the “grateful” savor of his Son’s blood! The effect of that most anti-scriptural teaching now renounced, still survives, and will survive, God knows how many generations to come of misguided and perishing sinners. No Unitarian, perchance reading this note, would fail to see in the foregoing words the very same theology which he supposes he rejects in the orthodox Christianity of today.

Most impressive just now is the mischief wrought by the farther separation of the Holy Spirit as a third “person,” without even the pretext of a single mistranslated word in the Greek Testament. Christians are unitedly crying to the Father to send the Holy Spirit as a separate minister of grace from the Son who has taught us that He himself abides with us in the Holy Spirit, exercising thus all power Divine, in earth as well as heaven; and who, by the nature of the case, can commune with us here by the effluence of His Spirit alone. Thus our theological separation of the Holy Spirit cuts off for us the presence of Him who has “passed into the heavens.” At the same time, our separation of the Son makes us strangers to the Father, and we distractedly divide our prayers unto three “persons,” who are scarcely less polytheistic to us than three gods for the effort we make to think of them as one while separating them. The venerable theory of an essential tri-personality in the Divine Being might be discussed from another point of view; but it is not here in question. We are considering, in simple satisfaction, the personification of the Father, which He sent forth to reveal Himself, in Creation, as the Word; in the Old Covenant as JAHVEH, the Coming One; and in the New Covenant as the CHRIST, united with Man by incarnation in an only-begotten (and only *then* begotten) Son of God and Man. In this amazing Person of God, humanity is taken up into the Godhead; and that is about all we know of the Godhead.

The misconception which has perverted and prejudiced God’s

"Salvation."

self-revelation in Christ, seems to have connected itself with the doctrine of that mystical "Word" who "was in the beginning with God," and who in the latter days became a Son of God and Man. It seems incredibly heedless, however, to presume that this later-assumed sonship must have antedated the universe, from eternity; regardless of the distinct revelation (John 2) that the Eternal Word became a Son in being "made flesh;" as well as of the fact that He is nowhere in prior Scripture spoken of as a Son, save in explicit Messianic promise, as in the second Psalm: "Thou art my Son, THIS DAY have I begotten thee."

From the poverty of our language, moreover, has resulted general confusion in the use of the word *person* for objects so distinct as the being itself, and the form of being, or body. In like manner we mix the two meanings in the term *personality*. "Person" in itself a poor word of the body merely; is strained and twisted to represent all grades from the body up to the very essentiality of moral being—but without at all loosing it from its clay—and this matchless piece of verbal confusion is employed, forsooth, to present a concept of God. Though we drop *person* in this sense, we are still compelled to use *personal* and *personality* in various discordant senses, for want of precise terms; and trust to the context and the possible mind of the reader, to distinguish whatever in particular we are trying to express—for instance, a "personal God" as a being numerically and consciously distinct from His works.

For the rest, however, it is open to us to go simply back to the Divine Father of the Son of Man, revealed in the Gospel, and to the all-quickening and all-seeing Spirit of the Father and the Son, connecting the utmost bounds and grades of the creation with the Creator, and so cease to confuse ourselves and those that hear us, with futile essays to divide and define the Unknowable One Himself.

BIBLE REVISIONS REVISED.

MATTHEW XXV: 14 TO 30: PARABLE OF THE TALENTS.

14. For [it is] as a man, going abroad (*apodēmōn*) called his own servants, etc. The Revisers dispense with some of the unnecessary words supplied by the A. V.; and a further shortening is shown in our version, from "going into another country," to "going abroad."

“Salvation.”

180

Bible Revisions Revised.

15. “*Several* ability (both versions) is needlessly off the common speech; *idian* meaning *own* or *personal*, either of which words might replace *several*. “Took his journey” is again *apedēmēsan*, left home, or went abroad. But “straightway,” following *apedēmēsan*, is properly detached by the Revisers from this verse, and attached to the 16th, thus: “Straightway, he that received the five talents, went,” etc.—a happy trait of conduct. Traded *in* them (*en autois*) is more exact than *with* them, both in grammar and practice.

17. Unnecessarily supplied words in A. V. (and, had, also) are omitted by the Revisers without loss. “In like manner” (R. V.) is equivalent to “likewise” (A. V.) and is scarcely a needed emendation.

18. “But he that received the one went and digged,” etc. That the Revisers again append “away” to “went,” which includes it, is a needless precision.

19, 20. Emendations proper, but of little consequence.

21. Again the Revisers give the literal sense of *katastēso* (I will set [thee] over) in preference to the implication (A. V.) “make thee ruler.”

22 to 26. Revisers’ emendations minute.

27. Change of “exchangers” to “bankers” was hardly required. “With interest,” for “usury,” may now seem clearer.

28, 29, 30. Slight emendations; such as “the” retained from the text; of which two more, consistently retained, would better express the speaker’s emphasis, thus: “There shall be the weeping, and the gnashing of the teeth.”

HISTORICAL OUTLINES.

LAST QUARTER OF THE BI-MILLENNIUM OF ABRAHAM. THE CHURCH
IN CAPTIVITY IN BABYLON. FROM NEBUCHADNEZZAR TO
CYRUS, THE PERSIAN.

The death of Nebuchadnezzar was the crisis of the Babylonian empire; letting in those destructive changes in the government which have always followed closely on the consummation of imperial sway.

After the restoration of Nebuchadnezzar to his reason and his throne, he lived but one year, and was succeeded by his son Mero-

“Salvation.”

dach, called Evil-Merodach (*foolish* Merodach) on account of his effeminate and vicious rule. Jewish tradition has it that he was regent during his father's aberration, and did so badly that the first business of the old king on his return to power was to put him in confinement; where he made the friendship of Jehoiachin, the captive ex-king of Judah, which resulted in bringing the latter out with him after the death of Nebuchadnezzar and his own accession to the throne, and placing him in the highest honor as a favorite at court; as related in 2 Kings xxv:27, etc. Evil-Merodach's licentious debauch in the name of government, with such share of it as Jehoiachin enjoyed with him, lasted but two years, when Neriglissar, an able officer who had married his sister, headed a family conspiracy, dethroned him and put him to death and that was the last of Jehoiachin also.

Jehoiachin's son, Salathiel, or Shealtiel, was then named by the captive Jews as the “Head of the Captivity,” being of the royal lineage. This headship of the captivity was continued until the restoration or longer, and has been used by Jews as an evasion of the prophecy of Jacob, that “the sceptre shall not depart from Judah until Shiloh come;” who could otherwise have seemed to be no other than Jesus Christ. But the “sceptre” may be construed to mean the autonomy of the Jewish nation, which was finally extinguished only after the coming of Christ, and perhaps in that first official repudiation of any king but Cæsar, which the Jewish authorities tendered to Pilate in order to secure the crucifixion of their lineal king, under imperial authority.

Neriglissar's vigorous reign of four years was occupied in a great confederated enterprise against Cyaxares, king of Media; and ended in his defeat and death at the hands of Cyrus (the son of Cambyses, king of Persia, and of Mandana, the daughter of Astyages, the Mede) who had united the Persian and Medean forces against the aggression of Babylon; a contest begun, which was to result in the fulfilment of Isaiah's prophecy against Babylon, and the establishment of the Medo-Persian empire on its ruins, seventeen years later.

After a nominal reign of nine months spent in debauchery and butchery, Laborosoarchod, son of Neriglissar, perished by conspiracy, and then Nabonadius, the Belshazzar of Daniel, resumed and continued for seventeen years the debilitating *regime* that was to

“Salvation.”

end with him in the subversion of the Babylonian empire. That Babylon, nevertheless, with these debauched kings, withstood so long the Medo-Persian army under Cyrus, was due to the queen-mother, Nictocris, widow of Evil-Merodach, the father of Nabonadius or Belshazzar. She seems to have been the conserving power behind or outside the throne, throughout the decline and to the fall of the Babylonian empire. The wise and efficient administration of this remarkable woman may be safely referred to the faith of her father-in-law, Nebuchadnezzar, in the God of Daniel (see Daniel v:10-12); and her evident reliance on that great man of God as the chief minister and support of the State, during the twenty-four years from Nebuchadnezzar to “Darius the Mede.” Thus the Church of God was the salt of the earth for the last days of Babylon, while conserving the faith and strength of the Jewish remnant for their promised return.

The last chapter of Great Babylon is the fifth chapter of Daniel, and will every reader of these outlines now turn to that chapter and continue our story in the majestic diction of Daniel? We could do nothing unless to copy the chapter, verbatim: for no writer, we believe, ever lived, who could have duplicated a chapter of Daniel in language worthy of comparison. Commentary and elucidation, too, were but impertinent; unless we may remind the reader how marked was the express judgment of God on the sacrilege of Belshazzar’s Feast in the use of the sacred vessels of His temple, and on the incorrigible obstinacy and defiant unbelief that withstood all the well known manifestations of God in Babylon to Nebuchadnezzar, and still, with ostentatious effrontery, praised instead “the gods of gold and of silver, and of brass, of iron, of wood, and of stone,” that lined the walls of the vast banqueting hall where “a thousand lords,” at a signal from the king, raised the desecrated bowls and drank homage to the idols and defiance to the Divine prophecy of Medo-Persian conquest recorded in the archives of the empire.

What a comprehensive type of the Church and the world under the figure of Babylon, and under ultimate Divine administration, as revealed in prophecy! This hour of final impiety was the final hour of judgment denounced upon Babylon in the behalf of the people of God by His prophets a hundred years before. The circumstantial mode of this judgment, not recorded by Daniel, as off

“Salvation.”

Critical Study of the Bible.

183

his purpose, is drawn from uninspired history.

Cyrus had extended his conquests steadily over the provinces of Babylon, from the river Euphrates even to the Mediterranean Sea—scarcely impeded by the desperate effort of Belshazzar (Nabonadius) in the fifth or sixth year of his reign, to oppose him with a confederacy of the nations in Asia Minor, under the leadership of Cræsus, who was completely overpowered at Sardis—until Babylon itself alone remained to oppose the conqueror. In the meantime Nitocris had exerted all her resources to strengthen the defences of Babylon, and even to provide subterranean avenues of retreat for the court and king in the event of disaster; while the Babylonians, secure in their great walls and the inexhaustible resources for subsistence within them, were content to scoff at the enemy and defy them from the bulwarks. In the same spirit, the king and lords were assembled to feast in honor of the idols and in defiance of the God of Israel, on the very day when Cyrus, after two years of ineffective siege, executed his decisive strategem for the capture of the city, so distinctly indicated beforehand in the prophecy of Isaiah, XLIV:27 and XLV:1—“That saith to the deep, be dry, and I will dry up thy rivers; that saith of Cyrus . . . I will loose the loins of kings . . . to open the doors before him, and the gates shall not be shut.” On each side of the Euphrates where it flowed through Babylon, the banks were lined with mighty walls, pierced with passages for transit that were closed by mighty gates of brass. But in the night of impious revelry, the loins of kings that had been loosed those eighteen years, “to subdue nations before him” (Cyrus), were so utterly relaxed in luxurious security that the usual nightly closing of the gates was neglected; “and the gates shall not be shut.” So that when Cyrus on that day had cut the barrier between the river, up stream, and the canal that used to drain its high water off into a vast artificial lake to the west—“I will dry up thy rivers”—not only did his army find easy entrance by the shallowed stream, beneath those impregnable walls, at each extremity of the city at once; but also found unimpeded passage through the open gates from the river bed to all the interior of the city. Scarcely had the sentence written by the supernatural hand on the walls been interpreted to the panic-stricken revellers by Daniel, when the invading host poured in upon them, and filled the magnificent banquetting hall with their corpses. “Prepare ye slaughter for his

"Salvation."

children . . . and I will rise up against them, and cut off from Babylon name and remnant, and son and son's son [Belshazzar, the son's son of the conqueror Nebuchadnezzar] . . . and I will also make it a possession for the porcupine, and pools of water" (Isaiah xiv:22, 23). The latter prophecy is interesting as related to the same water works by which Cyrus captured the city. For it seems that the necessary repair of the breach in the west bank which Cyrus had made, was neglected until the overflow channel, through continued erosion, became so enlarged and deepened as to carry off the main current of the river into the artificial lake, and so flooded the whole low country of Babylonia that it became a swampy waste, called in prophecy "the Valley of Willows." Alexander, intending to make Babylon his capital, endeavored to repair the broken bank of the river, and restore its service to the city, but met with difficulty from the character of the soil, and died shortly after: Babylon fell into decay; another city, Seleucia, was built in the neighborhood, and drained it of inhabitants; so that the strange prophecies of its entire desertion and extinction even from remembrance, were fulfilled, and nothing but earth mounds hiding all its buried magnificence remained for European and American explorers to discover and excavate, after a thousand years of utter oblivion.

CONFIRMED PERSONALITY OF ABRAM, THE HEBREW.

Genesis has been split up and discredited, in the hope that no man will henceforward appeal to these narratives as records of fact. Professor G. A. Smith contends that in them

"We meet with not a little that confirms the scepticism engendered by their [assumed] late date: *First*, that many of the "personal names are names of tribes as well; *second*, that the characters described in the individuals are the characters developed "in history by the corresponding tribes; and, *third*, that the transactions between individuals, who bear tribal names, may often be "most naturally explained as transactions between tribes."

That is an illustration of the literary license of the new criticism. Imagine any sane man dealing with documents after that fashion! Because he thinks descriptions suit tribes, they could not have applied to individuals! [Although it has been the almost invariable rule for tribes to derive their names from individual progenitors.] The same writer says:

"While we must admit that archæology has richly illustrated the "possibility of the main outlines of the Book of Genesis from Abra-

"Salvation."

Confirmed Personality of Abram, the Hebrew. 185

"ham to Joseph, it has not one whit of proof to offer for the personal existence or characters of the patriarchs themselves. Where formerly the 'Father of the Faithful' and his caravans moved solemnly in high outline through an almost empty world, we see (by the aid of the monuments) embassies, armies, and long lines of traders crossing, by paths still used, the narrow bridge which Palestine forms between the two great centres of early civilization; the constant drift of desert tribes upon the fertile land, and within the latter the frequent villages and their busy fields, the mountain-keeps with their Egyptian garrisons, and the cities on their mounds walled with broad bulwarks of brick and stone. But amidst all that crowded life we peer in vain for any trace of the fathers of the Hebrews; we listen in vain for any mention of their names. Archæology has given us a background and an atmosphere for the stories of Genesis; it is unable to recall or to certify their heroes."

The Bible nowhere represents Abraham as passing through "an almost empty world." "The Canaanite was then in the land." So were the Amorite and the Hittite. Sodom, Gomorrah, and their confederate cities were at the height of their prosperity. [See the description of the powerful peoples of Palestine, in Numbers xiii; 28, etc.] Then the statement that research has shown that Palestine was being constantly traversed by "embassies, armies, and long lines of traders" is not true of 2000 B. C. The Scripture is absolutely accurate alike in its references and in its silences when dealing with those remote times. To require that the Assyrian and Egyptian monuments shall name Abraham, Isaac, and Jacob before a twentieth century critic can be expected to believe in their existence, is to make a demand which it is difficult to describe adequately and yet politely.

But Eastern archæology, touching upon these times, does show us that Genesis is not imagination, and is not a transfer of the thoughts and customs of the fourth century B. C. back into the twentieth century, B. C. It shows, on the contrary, that Genesis is a gateway through which the reader passes into that very twentieth century B. C. There is no book in the world which is more thoroughly historical than this Book which the critics would brand as myth and legend.

"THE TIMES OF ABRAM."

This history is recounted *in view of a coming event*, an event for which the world was waiting. *That event has happened*—the strangest in the world's entire history. Christ has come; and He has brought with Him the very light and power and ingathering of humanity which is here promised and prepared for. That unique fact has to be accounted for. It shows that the Book is not only a true record: it proves that it is filled with Divine foresight.

“Salvation.”

Then a statement is made in Genesis x:25 about the connections between the Semitic nations and their early settlements. This has now been shown to be a record of facts. Being told that Abraham and his family came from South Babylonia, we ask the Assyriologist whether there was a Hebrew population in Babylonia in 2000 B. C. The answer is an emphatic “Yes.” The very name with which Abraham started from Babylonia—Abramu or Abram—is found upon the monuments. As to Abraham’s native city: where was *Ur-Kasdim*, “Ur of the Chaldees?” Was there ever such a city? Was there a city actually in existence at that very time? Sir Henry Rawlinson discovered tablets in the ruined mounds that now bear the name of Mughever, which gave the name of that ancient city as *Hur*. The right reading, as was afterwards discovered, was *Uru*. The final *u* is the Babylonian ending of words, as *Abramu* for Abram, *ilu* for *il* or *el*. So that the name of the city was actually letter for letter the very name preserved in Genesis. *Kasdim*, also, is shown to be a form of the word (afterwards written with an *l* instead of *s*) belonging to the very time of Abraham.—*Mathetes*, in “*The Life of Faith*.”

A HIGH CRITICAL POSER FOR “HIGHER CRITICS.”

How do those who attribute the composition and manipulation of the “Hexateuch” to writers all of whom are assumed to have lived in the post-Samuelitic age—at various periods of the history, down to and even beyond the latest period over which the books of the Old Testament extend—account for the fact that the title “Lord of Hosts” does not occur in the “Hexateuch,” although the title was so much in vogue at each of the various times in which they are alleged to have written? That fragments of work done by so many different hands at so many different points of time should, when pieced together in the “Hexateuch,” exhibit this peculiarity of being without this title for God, constitutes a remarkable anomaly, which seems to call for some explanation from those who hold the views of the Higher Criticism. Whether they are considered by the critics to have written from the prophetic or from the priestly point of view, they are absolutely unanimous in their abstinence from this title for God.

At no matter what particular point of time any of these supposed writers may be assumed by the theories of the higher critics to have lived, each one of them would have been in contact with writers who frequently—in the case of some it may be said constantly—used this title for God, “Lord of Hosts.” And yet none of these supposed writers of the “Hexateuch” employed it. How did it happen that in respect to this particular point they one and all with a curious unanimity resisted the influence of their own contemporaries, and ignored the religious phraseology of their own day?—*Andrew Craig Robinson* in “*The Life of Faith*.”

"Salvation."

News from the New Christendom.

187

Where Christ is marching on.

APOSTOLICAL MISSIONARIES IN BRAZIL.

(Extracts from a Second Year's Report, by Reginald and Kate Young.)

While evangelizing in the United States six years ago, we heard a discourse on the needy and neglected condition of South America. As we listened to that discourse we each quietly settled it with God, that we would carry His message to South America, beginning anywhere. At the end of the meeting we gave our testimony to each other, and immediately began to make preparations for sailing to any port that God would designate. We used our last earthly possessions to make this journey. In about two weeks, we embarked for Rio Janeiro, landing there on July 10th, 1896, with no missionary board at our back, and no human guaranty of support, but looking to God to supply all our need. We were not acquainted with a single person in Brazil, neither could we speak a word of Portuguese. Month after month was spent in pleading with God and studying the language.

Friends advised us to return to our own land, and offered to provide liberally to this end, but none volunteered to stand by and enable us to remain here, and preach the unsearchable riches of Christ to a poor forlorn race, who had never heard the glad tidings of salvation.

During the many vicissitudes of the first two years, we lived some months in an English mining camp earning our bread, and while there preached the Gospel in our own tongue. One man received Christ, and a backslider was restored. Then the people, revolting at the cry to repent, thrust us out of the place in the midst of the heavy rains. The only way to travel was on mule back, wading through depths of mud, crossing rivers, drenched in the down-pour. Our little Paul, then seven months old, first encountered hardships for Jesus' sake.

We fled to a Brazilian city, and there began, with stammering tongues, to tell the people of Jesus and His love. Just at that juncture, the two young men above mentioned left the gold mine, and joined us, in order to evangelize with us. Several long journeys were then made with mules, preaching in many places, and selling Bibles.

As soon as the two brethren got accustomed to the work, we left them in charge of all, and went to the United States in the summer of 1899 to give God's people there an account of the field.

Coming back to Brazil, the Lord directed us to this city (Sao Paulo)—distant from the State of Minas, where we had previously lived,

“Salvation.”

188

Where Christ is Marching On.

Here, on the 22d of September, we began to preach the Gospel, with the help of the two brethren, holding meetings in the dining room of a small house which we rented. The first sermon was addressed to a little company of seventeen persons. And the Lord blessed them.

We then entered upon a systematic campaign, visiting from house to house, and from street to street, selling Bibles and conversing with the people.

The first year was one of a severe struggle every way, both in the spiritual realm and in the temporal, and many times it seemed as if we could no longer keep going. Money was very scarce, expenses heavy, and of course we could not go into debt. Many times we came almost up to the very hour of paying rent, when God would send us help in the most surprising way. With one exception, our rent has always been paid in advance on the first of each month.

Once, however, having no funds on hand, we asked the Lord not to let the landlord send until we were prepared, and that month the collector did not appear until the 9th.

In the midst of all this warfare, men and women were converted, and the attendance so increased, that we were obliged to rent a larger house, where we are now living. The increase of God kept us enlarging and enlarging, until two walls were pulled down in the new house to make room for the people, and now, the enlarged sala, which a year ago seemed so immense, is becoming cramped and small for the exigencies of the work.

In January, of this second year, we began to send out missionaries from among our converts, to evangelize in the neighboring cities of the state of Sao Paulo, and have, by degrees, been enabled to send forth thirteen good workers up to date, not counting the fourteenth, who is now our assistant pastor. All of them left self-supporting work in order to obey Christ's commission.

During the second year we have worked in many places and in six different States, two more States being included in a trip which is now in progress.

Mr. F. C. Glass, an Englishman, who has lived in Brazil more than ten years, was one of the two converted while we were at the gold mines of Moro Velho in May, 1897.

About a year after his conversion, he definitely consecrated himself to the service of Jesus, renouncing a lucrative position, and an easy, comfortable life, in order to preach the Gospel. All his savings, amounting to about \$1,000, he threw into the Lord's treasury, even taking some copper change out of his pocket, so as to literally reserve nothing from God. He has endured hardness like a good soldier of Jesus Christ ever since, sharing our own rough life in those early days, and cheerfully shouldering every burden, has made many and long journeys on mule-back, preaching Christ in a

"Salvation."

Apostolical Missionaries in Brazil.

189

great variety of places, and always having phenomenal success in selling the word of God.

SAO PAULO AND PARANAGUA, BRAZIL.

Mr. F. C. Glass writes:

God has given us here twelve native workers already, nearly all of them converted within the last eighteen months, and they have given themselves and their all to God.

Two of them returned just lately after an overland journey of over 400 miles, on foot, with two animals which carried Bibles, Gospels, and tracts, besides necessary articles for personal use. They scattered the Word broadcast, and preached the Gospel in the open air in every city and village.

In one city, after very effective work and faithful preaching, in spite of bitter persecution by the priests, they were obliged by crowds of interested persons to delay their departure day after day, in order to hold additional meetings. The priests were enraged, and made attempts to forcibly expel the preachers from the town. Things reached a crisis when one night a procession was formed of ignorant fanatics, who, after capturing some of their books, and obtaining many others from those who had purchased, marched boldly through the town with the Word of God fastened and burning at the end of blazing torches, and yelling "Away with all false books! Away with the religion of the devils!" while another section of the people, including the more intelligent and respectable class, which were largely in the majority, formed a counter procession, shouting "Long live liberty of worship! Long live the Bible! Long live the Gospel!"

These two brethren report 200 people in the city who are greatly interested in the Gospel and are eager for some one to preach to them, as a result of the few days' (perhaps a week) visit of these two brave and faithful men.

At Paranagua we have lately seen some of the worst characters of this city, men of drunken, rowdy habits and vicious, immoral lives, soundly converted and of a right mind. So far, I think we have forty-five men and women turned from the power and slavery of sin to God and His righteousness. Rarely a day passes without a soul saved.

ONE OF THE MISSION WONDERS.

The Paraguayan Chaco is a vast, sea-like tract of level country on the left bank of the river Paraguay (as we look at the map), which from time memorial has been given up to the Indians. Nobody wanted the country; it was poor and badly watered, for the rivers mostly dry up in the summer. The heat is fierce, and fruit and vegetables can scarcely grow; and, moreover, the plague of insect life is very great, hence the Indians were left in undisputed possession, even the Jesuits, with their wonderful daring and knowledge,

“Salvation.”

leaving the Chaco Indians alone.

Thus nothing was done until Mr. Henriksen was sent by the South American Missionary Society to found a mission. He laid down his life in the cause, and it was left to his successor, Mr. W. Barbrooke Grubb, the present lay head of the mission. For twelve years he has devoted his life to the work, and has built up a true, if tiny, Church of Christ in these vast solitudes. There are twenty or more honestly convinced, faithfully living, baptized Christians; some of them, after eighteen months' satisfactory probation, even confirmed, for, as is generally known, this is a Church of England mission. Outside them there is a large circle of believers, under constant instruction. Outside these again there is a still larger circle, amounting to practically the whole Lengua tribe, which is consciously or unconsciously impressed; they have ceased to believe in their witch doctors, lost faith, that is, in their old religion, if it may be called a religion; their barbarities have ceased, infants and old people are very rarely put to death as formerly, so that the tribe is actually increasing.

And how, humanly speaking, has this been accomplished? By stretching a chain of mission stations across the country from east to west, round which the Indians may gather and lead settled lives. First, we have the River Station, 1,200 miles up the Parana and Paraguay Rivers. This acts as a port and base of supplies. Then, 40 miles inland, is the Pass Station, a large industrial farm, under the Chaco Indian Association, founded to help Mr. Grubb in the industrial side of the work. Here Indians are taught to work and support themselves. Next, another 40 or 50 miles inland, there is the Central Station, the real centre of the work, as its name implies. Here are missionaries' houses, palm-log church, school, and native village of several hundred inhabitants. It is pleasing to contrast the houses which the Christians build with the bare sheds of their neighbors, and still more pleasing to see the dusky red crowd troop quietly into church, whether on a week-day or Sunday, when the bell rings. Often one of the native evangelists will himself conduct the service; informal usually, but thoroughly reverent, for your Indian is of gentlemanly instincts, and dislikes noise and excitement. Next, rather nearer, if we remember rightly, is Meehi's Toldo, and then comes the Western Station, about to be moved to a more suitable locality.

The Gospel of St. Mark and other portions of Holy Scripture, with parts of the Prayer Book, have been translated into the Lengua tongue.

GOD'S MEANING IN A GREAT MILITARY EVENT.

OUR OPPORTUNITY IN PORTO RICO.

I wish to tell of the opportunity now presented to the Christians of the United States, to uplift and educate, to evangelize and Chris-

"Salvation."

God's Meaning in a Great Military Event. 191

tianizē the people of this beautiful island; such an opportunity as has rarely come to the Christians of any nation. We must bear in mind that this is part of our country, and that we American Christians, and we only, are responsible for giving them the good news. Rarely has a people so realized their needy condition, been so eager to receive help and light, respond so readily to educative and Christianizing influences. Four years ago there was but one Protestant church among the million inhabitants of Porto Rico—a small Episcopal church at Ponce. To-day seven Protestant denominations have about thirty organized churches, about twenty additional preaching stations, from two thousand to three thousand members, and nine or ten schools or asylums for children.

Two years ago we could learn of but three Bibles in all the region about our school. A Spanish-English Testament was offered to every pupil who would learn and recite at our morning exercises portions of St. Matthew and St. John. Nearly every pupil borrowed a Testament to learn the verses, and after a few months there were Testaments in at least forty homes that had never known the Word of God.

A Spanish owner of a large coffee plantation up among the mountains told us that his peons and all the working people about him were heathen—never visited by a priest, knowing nothing of religion, living and dying almost like animals. He urged that our minister come to them and tell them of God and the Bible, and offered the use of rooms on his plantation. A young man who had learned, after two years in the Lares school, enough to pass the government examinations for rural teachers, now goes to these people among the mountains to read his Bible in their homes; he cannot use it in his school. This first young man to fit himself in our school for larger usefulness wishes to be a minister of the Gospel to his people. Within a year four or five others, members of our church also, will be ready to go out into other communities.

The owner of a coffee plantation some miles away, who, passing, heard the music and happened to come in, told us how, long before, he had, one Sabbath afternoon, wandering through the church, found the priest's Bible and had become absorbed in reading it, and how the priest, discovering him, had boxed his ears, and told him that the Bible was no book for him to read. But he had searched for years until he had found another Bible, and the reading of it had increased his growing dissatisfaction with the Church. Then he had become a Spiritualist, but that did not satisfy. Two Sabbaths later, going to his home, Mr. Hernandez heard, as he approached the house, Don Eugenio reading the Bible aloud, and found a considerable company of his neighbors listening to his reading and explanations. After that Don Eugenio not only came to our services, but almost always brought from three to a dozen of

"Salvation."

his neighbors. Today he is one of our deacons, and three of his children are in the church. He is a power for righteousness throughout all that neighborhood.

Not the least of the results of our work was the stimulating of the native Catholic Church. Soon after our school was opened three years ago a catechetical class was started by the priest, I was told. When we started a Sabbath school the priest organized one in his church at the same hour. A Sabbath school had never been known there before. Soon after our pastor arrived and began marrying without charge and baptizing the children of the church, the priest announced that the Holy Father at Rome had at last given him permission to marry and to baptize, without charge, those who could not pay. Until then baptism of children had never been performed by him for less than a dollar, and marriage had cost so much that few of the poorer people ever had the sanction of the priest in their union.

The strongest and most faithful Spanish of Porto Rico recognize the fact that their church has fallen far short, almost utterly failed. Many, probably most, of the best families in many sections of Porto Rico, most upright in their dealings, most generally respected, are Spiritualists. But they want to read the Bible and investigate for themselves.

The mass of the common people have no religion. To them the church, the only church for four hundred years, supported by public taxation, largely controlling the government of the island, was part of the hated Spanish administration. In most sections they associate the Protestant faith with the American government and welcome the one almost as cordially as the other.—*American Missionary.*

THE BIBLE AND NATIVE EVANGELISTS IN CHILI.

From Rev. A. M. Milne, of the American Bible Society.

The work of the Lord is making wonderful progress in Chili. Most of the Christians are native Chilians. A native named Rojas, a laboring man who had hardly a good coat to his back or decent shoes to his feet, had gone to Punta Arenas and preached the Word of Life with such blessing that there were soon a number of professed believers in the Lord Jesus Christ. Rojas then obtained a grant of land from the authorities on which to erect a church and house, but building operations have yet to be commenced. There are perhaps fifty Christians, and probably another hundred are interested. Rojas gives the whole of his time to his preaching and pastoral work, and is supported by his two sons and a daughter, who are in hearty sympathy with him, besides his profits by the sale of Bibles.

"Salvation."

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of 'Salvation' to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!

For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

BUILD THE TESTIMONY!

Let it not be forgotten that Jesus, the King of the Jews, has not yet one respectable place of his own in the sight of the myriads of His wandering outcasts poured and pouring into this Christian city of New York, driven and herded here from every hostile land, like sheep—but without a shepherd, and without a fold! Shall this be?

We say that He is mocked in the presence of the mocking Jews, by the conspicuous weakness, the insincerity, of the Christian church, in the puny insignificance of her affected efforts to save the lost sheep of the house of Israel with a dozen or a half-dozen of little hired or divided "gospel shops," in this vast city of Jews of every tongue under heaven. Do not say, this is but the "day of small things," that will grow mightily in the Lord's own time. It is not a day of small things, but of big things everywhere—and dead things! Do not praise the lowliness of Jesus here, laid in a stable again by His disciples. This cannot be excused by disparaging the influence of large and liberal provisions for His proper state, in this world though not of this world. There is significance in the size of material things, when they express, on the one hand, indifference and meanness, or, on the other hand, large-hearted appreciation and enthusiasm. Jews especially feel the influence of visible symbols, perhaps over-rate them, certainly they are not lost upon them, whether for the better or the worse.

We hear the argument, "PREACH! not build." There is preaching, in several hidden corners, but nobody minds it, for the almost ludicrous disproportion seems to justify the derision of the Jews. Or if, as in the late mission station, 424 Grand street, or in the

“Salvation.”

little place at No. 2 Suffolk street, the attention of the Jews is arrested, the same lack of Christian sincerity shown in the stingy quarters provided causes much of the testimony to fall flat. It astonishes the Jews themselves, and does more than perhaps anything else to make them doubt. Daily reproach and wonder are expressed by the Jews at that very mission at the indifference which will not so much as open doors for those who wish to hear of Jesus. In this situation shall we still cry “preach,” and not build to house the preaching or back the preaching?

Let us still repeat the securities under which the Anglo-American Board of Missions to the Jews proposes to receive donations for building a House of the Lord for the Jews of New York.

Donations will be received and acknowledged by the treasurer of the board, William Cowper Conant, 466 West 151st street, New York, and will be deposited with the Eastern Trust Company, of 115 Broadway, New York, at 3 per cent. annual interest; in trust for the specific purpose of building a place of Christian worship and evangelism for the Jews of New York, under the conditions of faith set forth in the published proposals for international organization. This secures the appropriation of the fund to the purpose indicated, *and to no other purpose*, unless authorized by the donor personally; or else the return of each donation to the donor. on demand, with accumulated interest. Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the payment of the annual interest to themselves. Or they may execute a bequest or legacy, by will, to the Anglo-American Board of Missions to the Jews.

RESPONSIVE.

A long-trying friend of Jewish missions writes in reply to the proposal of a House of the Lord for the Jews of New York:

“Most heartily do we endorse your plan, and pray that God in His great mercy may abundantly bless it. We hope to do a little toward the building of the mission house in New York City, when our own little church shall be paid for, which we think will be accomplished this year, though we are old people and cannot do much financially. . . . Mr. — preaches to several little churches, and is away almost every Lord’s day. Our living we make by hand-work on a little farm, and give the tenth, and more, to the Lord’s cause—give, in fact, all that we make, save what simple food and plain clothes require.”

"Salvation."

An Organizer Wanted.

195

WHAT WE WANT IN AMERICA.

Rev. John Wilkinson, now eighty years of age, traveled up and down Great Britain and Ireland, 10,000 miles a year, for twenty-two years, speaking everywhere and "subsoiling the Christian conscience with respect to Israel." His son, Rev. S. C. Wilkinson, carries forward the same work, and over \$500,000 a year is raised and expended in evangelizing the Jews in all parts of the world, except ours.—*Abstract from "The Glory of Israel."*

JEWISH EVANGELIZATION AT LARGE.

We have mentioned the appearance of the new monthly from Pittsburg, Pa., "The Glory of Israel." We are glad to avail ourselves of the following items of mission news from that source, with the remark that more of this mutual recognition and aid, between brethren who too often act like rivals in trade or at least have no correspondence with each other, would make every one stronger instead of weaker with the Christian public.

REV. LOUIS MEYER reviews the history of Presbyterian work for the Jews in Canada, and follows the conclusion that it has entirely died out for the present with an earnest appeal to the ministers and members of the Presbyterian Church in Canada in behalf of the neglected Jewish people.

MAURICE RUBEN chronicles a visit to the "Fourfold-Gospel Home," in Troy, N. Y., established by Miss S. M. C. Musgrove, assisted by Mrs. J. C. Packer, a well-known patroness of Jewish mission work in that city. Miss Musgrove's "Fourfold Gospel" means Christ as the Savior, the Sanctifier, the Healer and the Coming King. From this it would seem that she upholds the views of faith healing and present release from sin; believing that her own recovery from a long term of sickness was the answer to a believing prayer; and also affiliating with the work of Rev. A. B. Simpson's "Christian and Missionary Alliance." [Certain expressions also seem to indicate sympathy with the cult of *exclusive* faith healing in "The Glory of Israel."] A mission property has been purchased and furnished at an expense of \$5,700, with a mortgage debt of \$2,500 more. An enlargement is now appealed for. There is a "Friends of Israel Union" in affiliation (like many others) with the New Covenant Mission in Pittsburg, with which Mr. Ruben is connected.

ANOTHER HEBREW CHRISTIAN CONVENTION.

Rev. Louis Meyer and Rev. A. R. Kuldell have sent out a call for a conference of Hebrew Christians, to meet July 24 at Mountain Lake Park, Md.

Mr. Leopold Cohn, of Brooklyn, reports in his paper "The

"Salvation."

196

Jewish Evangelization at Large.

Chosen People," that Mr. Hurwitz, a convert of his mission, has begun mission work among the Jews of Newark, N. J. He opened his mission there on the first of April, and reports good progress.

RABBI GOLDBERG died April 4, in his seventy-eighth year. He had labored for ten years as a missionary among the Jews of Providence, R. I. "The first six weeks of his work there he was without a bed and slept on two chairs, and lived on less than 25 cents a day. But God marvelously rewarded his faith, and in due time a comfortable building, in the midst of the Jewish community, was given to him, and the Lord graciously supplied all his needs. Since the days of his blindness he lectured a great deal on Jewish questions before Christian people, enlisting their sympathy in evangelizing the Jews. Two nights before his death he spoke with great earnestness and vigor to a large audience at the Jefferson Street Baptist Church, Providence.—*From Watchword and Truth.*

REV. MARK LEV is much encouraged by the prospects of the Jewish mission in the St. Louis field. The attendance has increased very much, both of Jews and Christians. Mr. Lev is very much exercised concerning a campaign to reach the resident and visiting Jews in St. Louis during the great World's Fair of 1904. In "Immanuel's Witness" for April he voices his earnest desire to see many Jewish missionaries in St. Louis during the year 1904, carrying on an aggressive campaign in behalf of Israel. Mr. Lev is trying also to get a printing outfit, so that he can publish a monthly paper in Yiddish and suitable tracts for use in this great work.

THE CLEVELAND MISSION moved its headquarters recently from 148 Scovill avenue to 32 Pittsburg street, as the old location was not near enough to the Jewish quarter. The present location is within a short distance of two synagogues and very near to a large Jewish population. "We have been enabled to hold a number of street meetings already, and are reaching more Jews by visitation."

STREET MISSIONS IN PITTSBURG.

"On April 12 only a small force of workers was present, and the large crowd of Jews took advantage of the fact to try to break up the meeting. They became quite noisy and riotous, and pelted the speakers with various missiles, but without inflicting any injury. This was the first occurrence of this kind for several years.

"After this our friends kindly responded to our request for a Christian band to stand by us, on two Sabbaths as many as eighteen Christians being present. Jews have crowded to hear in a remarkable way, while their attention was all that could be desired.

"Our first annual all-day prayer meeting and opening of the new home took place Tuesday, May 5. Our Christian friends surprised us by their large attendance—morning, afternoon and evening. Mr. J. B. Corey, the donor, was present in the evening."

"Salvation."

Evangelization of Jews Abroad.

197

JEWISH FANATICISM IN EAST EUROPE.

A CONTRAST TO MISSIONS IN NEW YORK.

MR. BARON'S TOUR.

In Fünfkirchen the Burgomaster and others, both Jews and Christians, when they heard of our intention, all said: "If you go Bonyhad the Jews there will stone you; they are the mostatical people in the world." But our answer was: "Mission-s must risk stoning." But we had no fear of being stoned,igh there might be opposition.

The hall was engaged, and permission from the authorities fording a meeting was obtained; we decided to write out a shortouncement, and got a Hungarian servant in the hotel to go outa it, and simply read aloud in the streets and in the Jewishps, "Three missionaries will hold at half-past eight this evening,he hall of the Hotel Lengyel, a lecture in German on the truessiah of the Jews. Entrance for ladies and gentlemen free."

About six o'clock we went out ourselves, but after speakingetly to one or two, we were surrounded by a hostile group, wholed and blasphemed. When we returned to the hotel, we foundannouncement which we had stuck upon the wall of the hoteln down, and one of our Hebrew pamphlets which we had givena Bachur (Talmudic student), who seemed interested, also tornbits and strewn outside the entrance. We therefore wonderedany Jews would come to the meeting, and were quite prepared,they came, for noise and opposition.

When we adjourned from my room, where we met for prayer, tolarge hall, we found a large company of Jewish men; and by0. when the meeting was to commence, there were about twoadred present, of whom not more than about ten were Gentiles. We took our place at a little table, but it was evident from theuner of those in the front row that a storm was brewing. The indication of it was their refusal to take off their hats. How-r, I told them that if it was a matter of conviction with themt the law should be read, and God worshipped with hats on,ey were welcome to wear them.

I asked Mr. Feinsilber to commence by reading Isa. xi., but hey read two or three verses when some commenced to shout andsphe-me. While this was going on, one, who was evidently ader among them, rushed from form to form, trying his hardest.h many gesticulations, to persuade the people to follow him outthe hall. A time of confusion followed, when the whole audi-e was on its feet, some shouting one thing and some another; the aim of the leaders was to get the people out of the place, andthey could not succeed in that, to make it impossible for us toak. In the midst of the confusion, one very fanatical manuped on to a form and held quite a long harangue. He remindedn, in impassioned language, of how much the Jews have suf-

"Salvation."

198

Evangelization of Jews Abroad.

ferred "on account of the Crucified," and how, in spite of the horrors of the Inquisition, and all the sufferings which they had to endure through many centuries, they remained faithful "to the religion of their fathers, and to the belief in one only living God. And now," he said, pointing to us, "these three Meshummodim come and want to make us believe that He whom our fathers acknowledged through the centuries held to be an impostor is, after all, the true Messiah, and that it is our duty to forsake our religion and become Goyim (Gentiles)."

While he spoke, some of the Jews cried "Eljen!" (the Hungarian for "Hurrah!"); and when he ended his speech adjuring them not to listen to us, but to follow him out of the hall, quite a number were ready to follow him. A still larger number, however, remained, and some vehemently protested against the disturbers, saying that seeing they were not compelled to do so, they need not have come, if they did not want to listen, but since they have come, they should not behave "wie die wilden"—like savages.

A great strife then ensued among themselves, in the course of which some of the more fanatical tried even by force to compel all to leave the hall. Meanwhile, while all this was going on, we sat quietly by the little table, with our hearts lifted up to the Lord on high, who is mightier than the noise of many waters, and who can cause even the wrath of man to praise Him.—*The Scattered Nation*

SOUTH AFRICAN MISSION TO THE JEWS.

In 1893, the first movement in Cape Colony was started by an address on the evangelization of the Jews by two members of the Mildway Mission. From that time a few Christians in the suburbs of Cape Town met monthly to pray for Israel, and to ask God to open the way for mission work to be started in South Africa. After a year of prayer, it was felt that something ought to be done meanwhile to help Jewish missions; and in 1894-1895 a contribution was remitted to the London Jews' Society. Eventually an application was made for a missionary, to which the Mildway Mission responded by sending Mr. E. Reitman, in 1897. In November 1899, it was resolved to undertake the full responsibility of the missionary's support.

"Several attempts had been made to secure a site for a hall, but none had prospered, when in June, 1900, it was put into the hands of Mrs. Osborn Howe to make a gift of the hall which belonged to her, on condition of our paying off a bond of £300 upon it. This has been done, and we have further expended a sum of £200 in repairs and fittings."

THE "CHIEF CORNER-STONE" MISSION TO THE JEWS, LONDON.

This mission was founded more than three years ago by Mr. S. Davidson, a converted Jew, of much missionary experience, in

“Salvation.”

re dependence on God. Mr. Davidson has continued his work of faith and labor of love among the poorest of Jews near the London Docks, with the “Strangers’ Rest” as a centre. Many of these Jews are strangers, just come from Russia and other countries from which they are driven out.

A unique feature of the work is the commenced issue of the Gospels in Anglo-Hebrew: that is, the English text printed phonetically in Hebrew characters, for the benefit of the many Jews who can speak but cannot read English in the Roman characters. It is also useful with Jews who are anxious to learn English.

JEWS HIDDEN IN THE HEART OF CHINA.

A MISSION TO THOSE SEQUESTERED JEWS IN KAIFUNG-FU.

A leaflet published about three years ago from the “Prayer Union of Israel” (Australian branch), says *The Friend of Israel*, concluded with the suggestion that each member should contribute a shilling towards the outfit of the first Australian missionary to Kaifung-Fu. Since then that city has opened its gates to the messengers of the Cross, and the China Inland Mission has the honor of going in to possess it. Accordingly, at the last Council meeting, it was decided that a sum of £8 which had been slowly gathered for the Chinese Jews during the year, should be sent to the aid of the China Inland Mission working in Kaifung-Fu to be employed in direct missionary effort among the Jewish community there. More than half this amount has been sent from missionaries and native Christians, who form the only branch of the Prayer Union in a heathen land, viz., at Foo-chow. Miss Mort reports that there are now ninety native members.

MOUNT GERIZIM AND THE SAMARITANS.

BY REV. L. ZECKHAUSEN, JERUSALEM.

Mount Gerizim is the object of supreme veneration to the Samaritans. It is the centre of the world; the steps of Adam out of Paradise are still visible in the rock; Melchizedec here met Abraham, and here it was that the patriarch was about to sacrifice his son Isaac. Furthermore, it is Bethel, where Jacob had the vision of the heavenly ladder; it is the place which the Lord had chosen for His temple, where Joshua had deposited twelve stones taken from the Jordan, where he had built his first altar (and not at Mount Ebal, as the Jews have it); and it is “the blessed mountain,” for from it the blessings were pronounced upon Israel, Gen. ix: 29; xxvii: 12; Joshua viii: 33. They say that the Samaritans have, out of spite, interpolated various passages into their Scriptures, with the object of discrediting the descendants of Joseph, the remnant of the ten tribes. “Our name,” say the Sa-

“Salvation.”

200

Mount Gerizim and the Samaritans.

maritans, “is derived from the Hebrew ‘shamar’—to guard, keep, observe—not from ‘shomron’ (Samaria), for we are now only trustees, guardians and keepers of the law of Moses, as witness our retention of the sacrifice of the pre-eminently important Paschal lamb, which the Jews have discontinued ever so long.” It is of considerable importance to observe that this is no novel claim of the Samaritans.

Although Arabic is the every day language of the Samaritans, their prayers are all in Hebrew and in what is called Samaritan—a dialect of the Western Aramaic. I doubt whether the bulk of the people understand their prayers, for even the priests I found deplorably ignorant of the mere rudiments of the Hebrew grammar.

The Samaritans disclaim being polygamists. To take a second wife is permissible if, after a certain number of years of conjugal life, there should be no male issue. And the first wife would have such a case be at liberty to ask for a divorce if she objected to admitting a “sister” into her house. The Samaritans do not intermarry with either Jews, Christians or Moslems. But the Samaritans have attempted to contract marriages with Jewesses because of late their males have been constantly in excess of their females, but the rabbis of Jerusalem were dead against it. I gather from Professor Dalman’s article in *Berith Am* for April, 1901, that the Samaritan law makes an exception for Abyssinian women [Jewish ?] and that in former times the Samaritans were in the habit of buying Abyssinian girls and marrying them. With the abolition of slavery, this source of supply naturally became impossible or impracticable.—*From The Voice of Israel.*

WHAT IS OUR HOPE?

It strikes the thoughtful observer that the coming of the Lord Jesus is far more the hope of the Church than any remedial processes, or evolutions, or progresses among mankind.

Under some aspects, the world grows better, but in the deeper and most solemn sense, evil men and seducers wax worse and worse. Growingly do we see the weakness of the flesh, and the need of Divine interposition. It is ours to plod on as if all depended upon us; but it is still more ours to look up and believe that our redemption draweth nigh, and that, not from our endeavors, but from the appearing of the Son of God. His day will blaze with His own glory; He alone shall be glorified in His saints, and admired of all them that believe. “The Lord alone shall be exalted in that day.” Oh, that it would soon dawn! In hopeful expectation we look no more upon the flying scud, and the boiling waters, but we fix our eye upon the Pole Star, which abideth and shineth forever.—*C. H. Spurgeon.*

"Salvation."

Thoughts of Christ Life.

HOW CAN CONVICTION OF SIN BE REVIVED?

Within the space of a single month the civilized world has been rocked to its center by two bloody atrocities, such as we had read in ancient and mediæval history, but had ceased to expect anew the heart of modern civilization. The reference is, of course, to the wholesale massacre in Russia of Jews and in Servia of a royal family. While compelled by such events to admit that depravity of the cruelest type still lurks in dark corners of human nature, the self-complacent civilization lifts up its cry of horror, unrestrained by the least suspicion of execrating its own nature thereby. And even though we note the single jets of hell-fire that pierce the crust occasionally in our own vicinity, we are rarely convinced of sin in that sense in ourselves.

It is difficult for people of moral habits to be profoundly convicted of sin. The better our morals are, therefore, the less standing we find in us for a Savior from sin, the less need of a Savior, and so the less ground for religion or conversion. Conviction of sin being the fundamental basis of religious experience, how shall it be made profound, that religious experience may be profound also? It should be that as the diffusion of Gospel influence ameliorates our dispositions and lessens our sense of moral culpability, it should compensate for that by creating a finer, higher standard for self-judgment. Rather it seems to create a more indulgent self-complacency. And so the old-fashioned conviction of sin and depth and power of conversion to God are growing more and more rare in evangelical churches. How shall these vital religious phenomena be revived?

Perhaps not in the old form and in the old way. Transition from moral to religious life may never be made violent; but a new conception of religious life, as a Christ-life, may lead in religious people themselves to an after conviction of sin, to take the place of prior conviction, as the basis for profound religious experience. We do not mean by this merely a right standard of entire consecration to God in works (although yet to be commonly accepted) which, as set forth in First Corinthians xiii., will be dead and "profit nothing," apart from the quickening principle of love. To bestow all our goods, exercise all faith and endure all suffering for Christ's

“Salvation.”

202 *How can Conviction of Sin be Revived?*

sake, may minister only to a deeper self-complacency than our morals did, and prove a stronger barrier against the work of the Holy Spirit in convincing of sin. We seem to see something of such a tendency from the effort of some to attain perfect holiness according to such a standard; that is, of perfect works as to both action and omission. The state of the heart's affections, or the emotional self, must afford the criterion; for self may be thrust out from all our performance without eradicating self in the form of self-complacency or invading the domain of self in the natural affections. How shall the natural affections, in their many kinds, be brought to the test of consecration, “bringing every thought into subjection to the obedience of Christ?”

Not by their mortification, assuredly. That has been tried, unto only greater self-complacency and deadness of true religion, the more perfectly accomplished. “Mortify your members that are earthly” (or natural), indeed; but not in the sense of extinction or even of suppression. What we need is their subjection to one more powerful affection, which is not natural, but spiritual—the love that is of God and that is known to the Divine nature only. When we get down to this and find where we are, we begin to be convinced of sin with terrible force.

Sensibility to the love of God in Christ, as expressed in the horrors of atonement, may be very lively in very sympathetic temperaments, and yet not dominate the affections of nature. It may be only a part of such affections. But whether lively or horribly wanting, this sensibility, and sensibility to all the attractions of God in Christ, must be compared with our sensibility to created objects, to make the test which the Holy Spirit can apply to produce the profoundest conviction of sin; until the power of the same Holy Spirit shall have wrought deliverance from the domination of natural affections, through the entire predominance of that spiritual love, and its joy, which belongs only to the family of God in Christ, and which we find (if we try) impossible to the family of Adam the First, in which we were born. Until we experience this “second conversion,” as some call it, the agony of the contest between our vivid natural affections and desires and the dead want of any like spontaneity of affection and desire to God in Christ will be a new-fashioned conviction of sin, comparable with the old, and again will wring out the cry, “Oh, wretched man that I am, who will deliver me from the body of this death!”

"Salvation."

How can Conviction of Sin be Revived? 203

Then the resort will be to Christ in earnest, as of old, to "step between her and her fighting soul;" and the deliverance through the power of His spirit will again be triumphant, whether sudden as the sunburst or gradual as the lovely dawn, "that shineth more and more unto the perfect day."

We would not insist that poignant conviction and severe inward afflict be looked for in or by all souls. But that there are many, and most, in which that is fundamental to a powerful work of grace there can be no doubt; nor that the general disappearance of such conviction, at any and every stage of supposed Christian experience, is evidence of a moribund condition in the church. "For this cause many are weak and sickly among you, and many sleep."

SIN AS A NATURE.

It needs no more than a conscience to feel the culpability of immoral actions, of evil inclinations indulged, or neglect of duty. To those who find such things the warp and woof of their lives, the Holy Spirit applies primary conviction of sin as culpability, through the plain process of moral logic, with tremendous power. To the comparatively innocent, whose offenses have been but infrequent, a sense of culpability, or guilt, but not very much, is logically possible. Profound spiritual illumination must be the means of profound conviction in such cases.

But when it comes to the question of responsibility for the natural state of the affections, as dead towards God in Christ—a state of which the most innocent of natural souls are conscious—they find it hard to reason out culpability in a condition which they did not create. To meet this theologians employ the "realistic" conception of a race soul that sinned in the outset and lives guiltily on, as one and the same throughout all its members or embodiments. Be the truth as it may, this conception fails to bring home to the conscience the conviction of culpability, which seems to be inconceivable to us, in any but a personal volitional sense.

Now, let us not make this question more difficult than is necessary or, possibly, just. Enough to know that the state of being dead to God in Christ is an infinitely evil and abhorrent state, involving all imaginable evil and wickedness in its fruition, no matter how it came to pass or whose was the original guilt of it. To know this, and something of its tremendous import, by illumination

"Salvation."

204 *How can Conviction of Sin be Revived?*

from the Holy Spirit through the operation of our rational intelligence, is conviction of sin; conviction of sinfulness as a nature, as potential death and all evil and guilt, under which the cry for deliverance goes out to God, with all the agony of want, if not of self-denunciation, that ever brought a desperate sinner, saved, into bonds of uttermost love, gratitude and devotion to a Savior. And when thus the transition from the horrible condition of death into that of blessed and everlasting life is realized, conversion as well as conviction is profound.

Should not this view of sin as a nature, and an intolerable nature, be made clearer and more prominent in persuading lost souls to seek a Savior?—or at least in awakening the church to a deeper spiritual life, a revival of true heart religion?

TRUE DEVOTEDNESS.

Devotedness is a much deeper thing than many suppose. Most think that if they are earnestly engaged in the Lord's work and looking to him for guidance and blessing this is being devoted; but it is much more. It is having Christ Himself as the delight and resource of my heart, and the bent of my mind toward Him. The highest service we can render the Lord is to serve His heart, and that is a service to which few devote themselves. More can be found who are occupied *for* Christ, like Martha, than who are occupied *with* Him, like Mary. When we have reached this, we have reached the foundation of true devotedness.—*Selected.*

THE FALSIFIED PARENTAL-FILIAL RELATIONS.

One aspect of national declension, though occasionally mentioned, is not much dwelt upon—the indifference of parents and children. The prophecy of Malachi dwells on this theme, and from first to last the relations of parents and children are the basis of appeal. The purest of emotions, the most powerful of instincts; it would seem as if *that* was the thing the Spirit of God took hold of when every other higher feeling was dead.

May not this be the object which revival preaching should aim at; or, rather, the basis of its appeal? The most successful evangelists instinctively take hold of it; but, so far as I know, it has never been definitely asserted as the Divine method of revival.

If there is one thing more than another which distinguishes our generation it is the decline of parental responsibility and of filial reverence: hence the abuse of the doctrine of the Fatherhood of God, "If I be a Father, where is mine *honor*?" is the question He puts to degenerate Israel; and it is just as pertinent now.—*To the Editor of the "Life of Faith."*

The fact is that an extremely popular lead in the semi-religious

"Salvation."

teaching of the recent and present generation has been directly to discountenance filial reverence and parental authority, by the substitution of equality as a more liberal and genial relation. Light familiarity never promoted true affection towards a human or Heavenly parent. Reverence is the profoundest element of love. "Familiarity breeds contempt."

Critical Study of the Bible.

HISTORICAL OUTLINES.

THE CHURCH IN BABYLON—(CONTINUED, DAN. VI).

(CLOSING HER SEVENTH SEMI-MILLENNIUM.)

The period of political and moral decay in Babylon from the death of Nebuchadnezzar to the capture of the city by Cyrus may be presumed to have been also a period of reaction to heathenism and the heathen hierarchy. In the consolidation of the Persian empire, with its new and magnificent annex, Cyrus—among the other sovereign acts done by him under the titular king (his uncle, Cyaxares, king of Media), called by Daniel, Darius the Mede—divided the kingdom (Dan. vi:1-3) into a hundred and twenty provinces, under as many princes, or governors, and set over all a triumvirate, or council of three, called "presidents" in scripture; Daniel being the chief or president of this council, and so considered, intended, or "thought" by the king (v. 9) to be "set over the whole realm." From what we know of Cyrus and of his general policy it is necessary to presume that he selected officers for his new dominions from the men whom he found in authority, with Daniel foremost of all by merit and renown; and also that he let alone the religious institutions which he found; and, consequently, the old hierarchy which had resisted the Jewish religion and its princes unsuccessfully under Nebuchadnezzar, but had revived in power and place under his base and impious successors, now determined to compass the destruction of the detested representative of the Hebrews' God, whom they found once more supreme in command and in the favor of the king.

The original conflict was now on, and the plan of the heathen

"Salvation."

hierarchy was substantially the same as at first. We may well give Satan the credit of their scheme; it was so like all his machinations against the people of God, from the Exodus even unto the present day—a scheme to tempt them, in one way or another, to forsake their God and His protection, which never otherwise had failed them.

So the other two presidents opened a secret intrigue with the hundred and twenty governors of provinces to tender Cyaxares, as the new conqueror, a transcendent or semi-divine compliment, such as had proved so pleasing to the great emperor, Nebuchadnezzar. It was useless to endeavor to undermine the confidence of the king in Daniel; but in the matter of religion they might entangle him in disobedience to the king, or else, still better—as Satan thought, if they did not—he might fall into the alternative of disfavor with the Almighty King of kings. Both alternatives were defeated by the faithfulness of God, through that faithfulness in which His great servant was upheld by grace for the accomplishment, among other divine purposes, of the replanting of the church in the Holy Land once more.

The story is familiar to every child of the church or Sunday-school. For one month of transcendent exaltation Darius (Cyaxares) was to be more than titular king under sufferance from Cyrus; not only a king, but a demi-god. Cyrus was off to the wars, and it was fit occasion now to make a decree that no petition should be offered even to him, much less to any other mortal, during a month set apart, probably, for a series of triumphant celebrations of the rise of Darius from the petty kingdom of the Medes to the empire of the world. Or, of other plausible objects and reasons to be put forward, undoubtedly there was no lack. The vanity of the king, intoxicated with sudden and unexpected greatness, fell eagerly into the trap of his sycophantic courtiers, as that of Nebuchadnezzar had done some seventy years before, under the same cunning priestcraft, or "instigation of Satan." By the grace of God, Daniel met the test as few had ever done before him. He faced it openly, as God's martyr (witness), trampling at once on the terrors and the temptations of the prince of this world.

If the Medes and Persians had not held, from time immemorial, a somewhat limited or constitutional monarchy, which, for one thing, was forbidden to change its decrees at its own caprice, the plot against Daniel must have failed when it transpired that he

“Salvation.”

The Church in the Den of Lions.

207

was the one aimed at and involved in it. But a decree once issued was law for the king himself as well as others—“The law of the Medes and Persians altereth not”—and, much as the king might repent it, he must abide by it. So when Daniel was found the sole disobeyer of the statute—or, it may be, the one representative martyr of all the godly Jews at the capital—the king was mad with himself, and set his heart on Daniel to deliver him, and labored till the going down of the sun to find some way to escape from the law he had made. But the conspirators now had him in their power and used it relentlessly. “Know, O king,” they said, “that the law of the Medes and Persians is that no decree or statute which the king establisheth may be changed.” The king had to submit. Daniel was torn from his exalted station, thrown into the den of lions by his exultant enemies, and cast by the king upon the care of his God alone. “Thy God, whom thou servest continually, He will deliver thee.” But the faith of the wretched king was too feeble to comfort him for what he had done and all that he had sacrificed to his folly. After the lords had sealed the den upon their victim, with their own seal and the king’s seal, that no secret intervention might release him and frustrate their purpose, they all went to hold high revelry in that night of triumph, as we need not be told. But the king passed a sleepless and miserable night of mourning, and early in the morning hastened to the den and “called with a lamentable voice unto Daniel,” in the name of “the living God,” to know whether He was “able to deliver.” Darius knew that there was a *living* God, not an idol of senseless wood or stone. He was not a heathen in the sense of idol-worshipper. And yet, like most men, he was distrustful, while a little hopeful, of the power and willingness of God to save. What he learned at this time, of faith, and saving faith, as another trophy in the crown that Daniel brought to the Conqueror and Savior of Babylonian kings, we may hopefully gather from the next decree of Darius the Mede (Dan. vi: 26, 27) in the style of Nebuchadnezzar before him (Dan. iii: 29, and iv: 34, 35).

The dramatic justice that now overtook the treacherous flatterers of the king, suddenly turned their triumph into the miserable destruction they had planned for the servant of God, and undoubtedly struck paralysing terror once more into the heathen party of Babylon, for a time sufficient to accomplish the promised mercies

“Salvation.”

of God to His people in the captivity, according to the prophecy of Jeremiah (xxiv: 5-7): “So will I acknowledge those that have been carried away captive of Judah, for their good.” This promise and fulfillment included the Restoration under this same king (properly Cyrus, and later, Cyrus in person) and his successors—which we have next to sketch—and the frustration of a remarkably similar intrigue of Haman, fifty years or so later, for a general massacre of the Jews in the Persian empire, which was turned against himself also in a similar retribution.

How is it with those who are suffered to massacre Jews with success and impunity today? Cannot Jews see the difference, and the reason for it?

BIBLE REVISIONS REVISED.

THE LAST OF THE LAST PARABLES OF LAST THINGS.

MATTHEW XXV: 31 TO 46.

Chapters xxiv and xxv of the Gospel according to St. Matthew are occupied with the eschatological parables with which our Lord concluded His teachings of the Apostles on the eve of The Last Supper. They seem to be a consecutive series, unbroken by any interviews, words or incidents. Therefore it seems the more fitting to begin the 31st verse (as the Revisers do) with a translation of the *de* which the A. V. ignores, and also of *hotan* which both versions ignore in part. The text, closely observed, continues the discourse thus: Now, whensoever (*hotan de*) the Son of Man cometh (*elthē*) in His glory, and all the angels with Him; then He will set himself on the throne of His glory, and all the nations shall be gathered into his presence (*emprosthen*). This version, by mere studious literality, reflects the imposing picture in the text, and holds the intimate connection of this endless-reaching last parable of last things with those preceding, which had already shadowed forth in other aspects the judgments to be administered at His coming to take over the kingdoms of this world and re-adjust the relations between men, and their relations to His own kingdom on earth. (It will be observed that the word *holy*, as to the angels, is wanting in the R. V., as also in the revised text.) 32, 33, And He will [not *shall*] separate them from each other, even as (*hōsper*) the shepherd separateth the sheep from the kids; [variations here from either version, out of respect for

"Salvation."

literality, may be compared for selection] and He will set the sheep on his right hand, but the kids on the left. ('Kids,' *eriphia*, of either sex, is used instead of *traga*, which implies the male. Perhaps it is also meant to indicate the *progeny* entire and regardless of sex.

34. Then the King will say to those on his right hand, Come, ye blessed of my Father, inherit [of Him] the kingdom prepared for you from the foundation of the world. Two things, not involved in the translation, here strike the eye: (1) the implied idea of the Sons of God as the *heirs* of His Kingdom, and joint heirs with Christ, in the rule of the world as it is to be: (2) the mundane locality of the kingdom here spoken of; both these evidenced by comparison of all the promises and prophecies elsewhere recorded. It is opposed to all Scripture, to imagine this stupendous transaction located in the heavens as purely spiritual; although in verses 41, 45 and 46, the prophecy strikes forward to include the final and everlasting judgment of souls.

The homely eloquence of the remaining memorable sentences admits of little improvement. We note in particular only, the translators' singular tenacity of *shall* when *will* is meant; the blemish of an entirely obsolete phrase, "anhungered," for *hungry*, and the less awkward "athirst" for *thirsty*; "meat" in the obsolete general sense of *food*; "have done" for *did* (corrected in R. V.) "Eternal" is so closely equivalent to the pure vernacular "everlasting," that its substitution in the R. V. seems uncalled for.

THE "CRITICS" BECOMING NERVOUS AND UNEASY.

The Guardian, which has been a stalwart friend of the critics, contains a long review of Colonel Conder's new book, *The First Bible*. "This small volume," says the reviewer, "will have to be seriously reckoned with. It is an attempt to prove 'that the first records of the Hebrews were written on tablets, and in the cuneiform script.'" Again: "Colonel Conder has written a very learned and a deeply interesting book, a book which will have to be examined with protracted and patient care, and which will perhaps force the surrender or at least restatement of some critical positions which have been widely accepted." "*We feel bound to plead, in all earnestness, that this little book may not be accepted hastily as overthrowing modern criticism.*"

What the critics will do with the newly translated Code of King Khammurabi it is impossible to imagine. To us it seems to sweep utterly away as with a flood some of their chief foundations. By

“Salvation.”

every turn of the spade, modern discovery is making more and more sure two facts of fundamental importance—and we are not careful that it should do more—viz., that on every side the earliest documents of Scripture were in most actual and accurate touch with their times; and, further, that in those Scriptures there is a light and majesty of Divine Self-Revelation which set them far apart from all other literature of their times. The very same gulf yawns between the Chaldean Creation Tablets and our own majestic Genesis, which we behold fixed between the pagan literature of the first century and our glorious New Testament; and the same gulf, deep and broad as ever, is before our eyes today.

Nothing is further from our intention than to underestimate the worth of much modern work upon the Bible. Even the Higher Criticism itself, we can now see, will be made to serve the interests of that new Biblical Science whose day is already dawning; for, by working its principles out to their due intellectual, moral, and spiritual issues, it has made certain their total and irrevocable rejection. Mightily reinforced by the Spirit of light and truth, and in absolute loyalty to Christ and His words, spiritual men will ere long learn a Biblical Science characterized by every high and inspiring quality, and undarkened and uncorrupted by the presuppositions, temper, and speculations of the natural man, who “receiveth not the things of God, neither can know them.”—*The Life of Faith.*

THE HIGHER CRITICS’ “IMPROVED” BIBLE.

[Rev. Dr. Henry J. Van Dyke, in his Moderator’s sermon before the late General Assembly, gave some selections from the Gospels, as accommodated to the views, some of which, some think, have made the Bible more precious and illuminating than ever.]

“Blessed are the poor in spirit, for theirs is a hopeless poverty. Blessed are the pure in heart, for they know not what they shall see.

“Enter into thy closet and when thou hast shut thy door, keep silence, for there is none to hear thy voice in secret. Take no thought for the morrow, for thou canst not tell whether there is One who careth for thee.

“God is unknown, and they that worship him must worship him in ignorance and doubt. No man hath ascended up into heaven, neither hath any man come down from heaven, for the Son of Man hath never been in heaven. That which is born of the flesh is flesh, but that which is born of the spirit is a dream.

“Let not your heart be troubled; ye believe not in God, ye need not believe in me. Keep my commandments; but I will not pray for you, and ye shall abide without a Comforter.

“Peace I leave with you. If ye loved me, ye would rejoice because I said, I go into darkness, and where I am, there shall ye be also.”

"Salvation."

Hebrew Scriptures, One Prophecy of Christ. 211

Nothing but what men call doctrines—the personality of God, the And yet what has been omitted here from the words of Christ? divinity of Christ, the atonement, the presence and power of the Holy Spirit, the sovereignty of the Heavenly Father, the truth of the divine revelation, the reality of the heavenly world, the assurance of immortal life.

Let not the church falter and blush for her doctrines. Let us never imagine that we can strengthen Christianity by leaving out the great doctrines which have given it joy and power. Faith is not a mere matter of feeling. It is the acceptance of truth—positive, unchanging, revealed truth—in regard to God and the world, Christ and the soul, duty and immortality. The first appeal to faith lies in the clearness with which this truth is presented.

What the world wants and waits for today is a strong, true, vital preaching of doctrine.

"THE VERIFIED PREDICTIONS SALUTE HIM."

BY REV. A. T. PIERSON, D. D.

The whole Old Testament is pervaded by prophecies concerning Christ. The first is in Genesis iii:15. Immediately after the fall of man comes the first prophecy and promise of a Redeemer, and it is the germ of all subsequent prophecy from Genesis to Malachi—

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

You see here a colossal Figure, with His heel upon the head of a colossal serpent; He crushing the life out of the serpent's head, the head being the higher part of the creature, while the serpent plants his fangs in the heel, the lower part of his Victor.

Notice how very much this short prophecy contains. It suggests a representative Man, a second Adam. It suggests the Seed of the Woman—nothing is said about the man. It was specifically called *her* seed only. There was to be eternal enmity between the principle represented by the serpent, and the principle represented by the Seed of the Woman. The Seed of the woman is to deal a death-blow upon the serpent, but the serpent is to be permitted to deal a lesser sting upon the heel that crushes him; and this is all a Divine arrangement. "I will put enmity between thee and the woman."

All the prophecies of the Old Testament are there in germ. Christ is a Priest, and here you have a suggestion of His *Priesthood* in the fact that He is wounded by Satan—a vicarious sufferer. We have a suggestion of His *Kingship* through the victory that He gains over the devil and his work. It is wonderful to note how the oldest prophecy in the Scriptures gives a suggestion of the rest.

In the 18th chapter of Deuteronomy, Moses gives to the children of Israel this prophecy:

“Salvation.”

“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him.”

Now here is a plain prophecy that there is a great Prophet to arise, specially raised up by God; that He is to come out of the brethren of Israel; that He is to bear humanly a likeness to Moses; that He is to be the mouthpiece of God; and, last of all, that to reject His prophetic utterances brings the soul into judgment. We have already had the suggestion of Priesthood and Kingship, and now we have the suggestion of the *Prophet*.

Let us now turn to the 2nd Psalm. It is the Crucifixion Psalm. Here we are told of the suffering Victim whose hands and feet are pierced, and who is stripped of His raiment. They pass by Him and mock Him and deride Him. He has mortal agony, and that agony is attended with extremest thirst. Here is the Atonement cry: “My God! My God! why has Thou forsaken Me?” All the seven sentences of the Cross are suggested in the course of the 22nd Psalm. There is not a completed sentence in all the beginning of this Psalm; it is a series of ejaculations, like the gasping of a dying man whose breath is failing, and who can only say a word or two at a time—“My God!—My God!—Why hast Thou Forsaken Me—Why art Thou so far from helping Me!” There is something melting about it, and when you once see that this Psalm presents your suffering Savior, you will find it as hard as I do to read it. It drips with tears, it drops with blood. Who but God could have taught the Psalmist to write such a psalm? It was a mystery for hundreds of years afterwards, but when you put into it Jesus Christ it is like a torch in a cavern, lighting up the cavern and making the ruby crystals shine.

Look in the 9th chapter of the prophecy of Isaiah. No one would know that this was a prophecy concerning the Messiah if it was not quoted in the New Testament as such—

“For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

“Unto us a child is born”—that is the human side; the divine side, government upon His shoulder—Kingship. His name shall be called Wonderful, introduced by Matthew; Counsellor, introduced by Luke; the Mighty God Mark introduces; the Everlasting Father, the Prince of Peace—the Acts of the Apostles show us the Prince making his conquests with spiritual and not carnal weapons.

Look into the 53rd chapter of Isaiah, and here we have “The Lamb of God that taketh away the sin of the world”—an unques-

"Salvation."

Hebrew Scriptures, One Prophecy of Christ. 213

tionable prophecy of Jesus Christ, concerning His sufferings for men. In it we have these references to vicarious sacrifice:—"He hath borne our griefs," "carried our sorrows," "wounded for our transgressions," "bruised for our iniquities," "the chastisement of our peace was upon him," and "with His stripes we are healed;" "the Lord hath laid on Him the iniquity of us all;" "Thou shalt make His soul an offering for sin," and, lastly, "for He shall bear their iniquities."

This chapter is full to overflowing with the conception of vicarious sacrifice. Some people tell us that this does not refer to Jesus Christ at all; but inasmuch as the Holy Ghost through Philip said it *did*, I prefer to accept the Holy Ghost's testimony.

I call your attention to the numerous paradoxes. He is "a root out of dry ground," yet He is fruitful; "He hath no form nor comeliness, He is despised and rejected of men," yet the chosen servant of God; He made His grave with the wicked, and with the rich in His death; He is vanquished yet triumphs; despoiled, He despoils; cut off out of the land of the living, He yet prolongs His days; condemned Himself, yet He justifies many. There is no possibility of understanding this chapter until the Cross is erected, and the sepulchre burst open, and the Son of God who came down to die goes up to reign. Thus we see the sufferings and the reign both mixed up in the mystery of this chapter, but by history made plain.

Now let us look at Daniel ix, 24:

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

There are two or three ways by which it is made clear that the 490 years predicted were fulfilled.

WHAT MADE THE WISE MEN COME FROM THE EAST?

They came from Persia; they had Daniel's prophecy; but they did not know *where* He was to be born, so they came to Jerusalem following the star, that the scribes might tell them the place. Then look at Micah, v, 2:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

Here is a prophecy of a great Ruler that is to come out of Bethlehem. That is to be the *place* of His birth. He is to be a ruler in Israel, whose goings forth have been not from antiquity, but from eternity. Will you notice that His virgin mother did not live at Bethlehem; she lived at Nazareth. It was not very likely that she on the eve of the primal sorrow of her sex should travel from Naz-

“Salvation.”

areth to Bethlehem unnecessarily; but through the taxation every family returned to the town, or city, or village from which that family hailed. The whole Roman world was set in motion to bring that virgin mother from Nazareth to Bethlehem and fulfil that prophecy. What does all this mean?

The first criterion of prophecy is *remoteness of time*. Between the Old and New Testaments there is a gap of four hundred years, in which there are no records or prophecies, so that the prophets of the Old Testament could not combine with the evangelists of the New, whether for good or evil. They can not reach across the gap of four centuries to shake his hands in friendship or conspiracy. God allowed this gap to make it absolutely impossible for any collusion between the writers of the Old and New Testaments to bring about the accomplishments.

The second criterion is *minuteness of detail*. There are 333 predictions in the Old Testament; and what does that mean? On the ground of combined probability, this would make impossible any fulfilment by mere chance.

The third is *novelty of combination*. When was a human child a Divine Son? when was there ever another, a Son of God, yet crucified as a malefactor, who died yet lived, who was condemned, yet justified?

Look at these evidences. How truly important it is there should be no mistake in this matter. Take this little germ, Genesis iii, 15. It is perfectly plain He must be born of a woman. Noah has three sons—Shem, Ham, and Japhet; He is to come of Shem. Abraham, descendant of Shem, has two sons, Isaac and Ishmael; He is to come from Isaac. Isaac has two sons; He is to come from Jacob. Jacob has twelve sons; He is to come of Judah. Every time you make out this genealogical tree, it is possible to take a wrong member of that family tree, and if you make one mistake, away goes your prophecy.

Now, Christ has to be born *somewhere*. There were three continents known to the ancient world. It is a part of Asia, but Asia in the time of Christ had thirty or forty countries. You must choose one of them. That little country known as Syria is chosen. Syria again is divided into three parts, one being Palestine. Palestine is chosen. Now, Palestine has three divisions—Judæa, Galilee and Samaria; Judæa is chosen. But in Judæa there are hundreds of villages; one of all these must be chosen. Bethlehem is chosen. But there are several Bethlehems; but Bethlehem Ephratah of Judah is specified.

But Christ must be born at *some time*. Out of each of that hundreds of years you may choose any one of the years, months, or days, and yet within variable certainty the exact year is chosen.

HERE STANDS THIS “PLANT OF RENOWN”

in the Old Testament. No one knows what it means, and why it is

"Salvation."

there; only men like Daniel see the Christ indirectly in the old prophecy. But here History comes along and, touching the plant of renown, it bursts into a flame. We take off our shoes from our feet, for the ground upon which we are standing is holy.

In the first place, these prophecies absolutely authenticate the Old Testament as an inspired book; and, secondly, they absolutely authenticate the divinity of Jesus Christ. And as the centuries move in prescribed line, so like soldiers passing by their general, these verified predictions salute Him on their way, giving Him the homage which is His due, "whose goings forth have been from old, even from everlasting."—*Spoken in Exeter Hall, London. Reported in "The Life of Faith."*

EMERSONISM, EVOLUTIONARY GOSPEL AND EDDYISM.

Can we spare a few lines here to the just now much-talked-of Ralph Waldo Emerson? Not many words are required to summarize his work and its fruits, provided we ignore the rhapsodical lines of discussion that have occupied so many public journals on the occasion of beginning the Harvard memorial building.

First and mostly, Emerson was a poet, both in verse and prose, and that of no mean degree. Unconsciously, that has been the main cause of his high popularity, next to the spirit of what some would call his "philosophy." This is a sort of anthro-po-theism, called "transcendental," because it makes its disciples feel transcendent even to the divine. In strict and exact definition, Emerson was a pantheist, and thus allied closely with the evolutionary gospel, and the "Christian Science" of Mary Baker Eddy, that have followed him in time and on his lines. His demi-deification of the human *ego* struck a prophetic keynote for the age of which he was one of the early harbingers, and which has both fulfilled and outgrown his prophecy in the more prosaic and less pious theory of man's entire self-evolution from the bestial condition, and in the more devout pantheism of Mrs. Eddy, which catches the fancy of many who feel the need of some God and religion, as Emerson did not. He was all-sufficient by the god in himself. It was not a case of "Me and Gott," but of Me as God, or God as Me. The "Christian" evolutionist dispenses with God in or with Me, and makes the primal brute sufficient of itself unto all the heights of moral and spiritual development, including Jesus Christ. "Christian Science" again reverts to the God in Me and in everything, and, while seeming to distinguish Him in one sense for an

“Salvation.”

216 *Emersonism, Evolutionary Gospel & Eddyism.*

object of worship, yet identifies him with one's self at the same time in a divine self-superiority. This, like the other two phases of modern pantheism, amounts to self-deification, or a fresh formulation of the same ancient cult introduced more succinctly into Paradise by the serpent.

While no atonement is possible for a craft of genius that out-sataned the serpent in tempting man to be his own god, and no excuse is possible for general praise of genius so employed, there remain elements of wholesome influence in Emerson's writings: notably, his hearty realism, or sincerity, like that of Thomas Carlyle, which has done much to banish affectation and rote from both literature and religion. At the same time, however, this quality betrayed itself grossly in one instance. While never exceeding the bounds of decency and refinement himself, Emerson gave to Walt Whitman's "Leaves of Grass" the send-off without which the naked beastliness of that foul-mouthed poet must have precluded the formation of a Whitman cult and Whitman clubs among decent people. Not the worst of things, however; for impiety is much more dangerous in the robe of Christian decency than in the disgusting form that properly belongs to it in the end. The sooner it gets into that repulsive guise the fewer generations and multitudes will it carry along with it into the wallowing.

TO IMPROVE THE MEMORY—OF HOLY THINGS.

Commit them to the Lord, everytime (said a wise adviser of old), and ask Him to give them back, at need. "The Holy Ghost . . . shall bring all things to your remembrance whatsoever I have said unto you." (John XIV:25.)

THE ANVIL OF GOD'S WORD.

"Last eve I passed beside a blacksmith's door
And heard the anvil's vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.
'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' he answered, then with twinkling eye
'The anvil wears the hammers out, you know.'
And so I thought the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unworn—the hammers gone.'"

—What Author?

"Salvation."

United-States Heathen Receive the Gospel. 217

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the "Sunday School Missionary," Organ of the American Sunday School Union.

There are from twelve to thirteen million children and youth in our country who have not been brought into the Sunday school. Seeking the salvation of these children, as well as to make good citizens of them, last year, The American Sunday School Union established 2,375 Sunday schools at destitute points and supplied them with Bibles and good books. Ninety-three thousand scholars and teachers were enrolled and 8,300 conversions were reported.

Last year 124 of our Union Sunday schools developed into churches of different denominations.

In one year this society provided services of song, prayer and Bible instruction to more than two thousand communities where churches and denominational schools could not be organized.

Our Southern district comprises eleven States south of the Ohio River. More destitute children are to be found here than in any other section. This is the home of nearly three million mountain whites. Nearly one million neglected children in this district offer well nigh unlimited opportunities for organizing new schools.

SOUTHERN ILLINOIS.

The McGlasson neighborhood is a poor community—houses very puny affairs—often nine to twelve persons sleeping in the same room, many of the fathers and mothers unable to read or write. There are 115 children of school age in the district and ninety-two names on the school register, and not one of these was in Sunday school until we organized one there. The church had no pastor, not a sermon in the community for one-and-a-half years.

Old Mr. H. had invited a saloon keeper and some other base fellows to come out on his farm and shoot birds. Over one hundred shots were heard before the time for Sunday school. More than twenty-five of the Sunday school scholars expressed a desire to be Christians, and kneeled and asked the Lord to help them to be Christians. Several were hopefully converted. One of the most intelligent young men in the neighborhood came forward and gave himself to Christ, and arose with a shining face and said: "I came here a sinner and God has converted my soul. I am going home a Christian, boys. See what God can do for a young man. Give him your heart and quit your drinking and gambling, boys. I have been your associate; but from now on I shall serve God." The audience broke down and wept.—J. C. KINISON.

NORTHWEST MINNESOTA.

I found a number of entire townships, thickly settled, and no Sunday school or church of any description. I organized five Sunday schools in this vicinity during my visit. At a little country place called E—, I found a great many young people and children.

"Salvation."

218 *Glimpses of Sunday School Missionary Work.*

The young people, I discovered, had been spending their Sundays in gathering at some friend's and drinking and dancing until late in the night. After holding some meetings in the school house, I organized a good Sunday school; shortly after it was started, the dancing was given up; they are having preaching there now every alternate Sunday afternoon. The entire community has been blessed through the Sunday school.—C. M. WILLIAMS.

CENTRAL ARKANSAS.

At Gravel Hill I found a school house with all the windows out, steps gone, doors off the hinges, and a very poor people, with more than a hundred children in the school district, and no religious privileges except a small prayer meeting. There was not a church nearer than five miles in any direction. I visited all the homes. I found great privation, yet I met with a hearty welcome. A few Christians were among them, and they seemed to be as happy as could be when they learned my mission.

On visiting one family I found the man raising an old-fashioned log barn. So I told them of my appointment. But men to handle the great logs were few. I went to work helping them carry these logs and put them up. There I worked hard for two days on the barn. My hands got very sore. But I was getting acquainted with the people and advertising my meeting. They call anything good preaching, especially if you will speak an hour or two. The house was crowded full of people eager to hear the words of life. At the close of my last service I asked for those who would come and accept Christ, and eight came. Then we organized a hopeful Sunday school.—J. J. WILKINSON.

POWER OF "THE PEACE OF GOD."

For the Gospel to overpower a Kentucky "feud" is something more than the county sheriffs, with all the power of the criminal courts and the Governor and militia to back them, were ever able to do. A Sunday school missionary in Kentucky, Rev. W. W. Bradshaw, gives the following instance of the power of the truth:

"In 1897 I organized a new Sunday school in Jackson county, Ky., and supplied it with literature and a library. I have kept in close touch with it, and it has been a most successful mission. They now have a church of forty members and a greatly reformed community. . . . In a hotly contested political convention, such as scarcely known save in that section of the State, were two men contending for leadership. The two leaders had a pistol duel on the street, in which one was seriously wounded. The county was soon in a ferment, both sides marshaling their friends for a fight. Among the members of our Sunday school were four men, resolute, fearless, and 'crack shots,' who were close personal and political friends of one of the leaders. Messages were sent to each of them to come to town on a certain court day, well armed and on the 'lookout.' But the Holy Spirit had found His way to the

"Salvation."

Glimpses of Sunday School Missionary Work. 219

hearts of these men and transformed their lives; each of them refused to take a hand in the feud, save to use his influence towards a reconciliation. In this they were successful, and thus stayed one of those awful feuds which disgrace our people."

"A BOY."

Mr. E. B. Stevenson gives the following incident from his experience as a missionary of The American Sunday School Union:

A friend called my attention to a neighborhood of over 800 people without a church or Sunday school. I asked him if there were any Christians. He said "No—oh, yes, there is one man down there who makes enough profession for a whole township."

I immediately drove to the community, called up this man, and asked if they had a Sunday school. He replied, "No, but if there is a place on earth that needs one, it is right here. See that house over there? One of the worst men you ever met lives in it." He gave me a free sketch of that man's life, for the past twenty years. He then pointed to the next house, and the next, giving the history of all his neighbors. If one-half of what he said was true, they ought to have been in the penitentiary.

Looking around I saw a boy on horseback. I asked, Who is that boy? The man gave me his name, saying "He is the meanest boy in all this country. Talk about heathen! They haven't even got a Bible in their house."

By this time the boy rode up. I reached out my hand and said Hello, Jim! come up here, I want to shake hands with you. I gave him a good hearty shake, told him I was going to have a meeting at the school house, and asked if he knew where I could get a boy to go around and tell the people.

He said "Will I do?" First rate, if you will go. "All right, I am the boy you want." I promised him a nice Bible if he would scatter the notice and not miss a single house.

We had hardly concluded our bargain, before the boy put his hands upon his hips, turned to the old man, who had been standing by, and said, "I might as well commence now! Going to be a meeting at the school house next Sunday morning at ten o'clock! Come down, bring the old woman and all the kids along."

Sunday morning I drove to the school house a little early. To my surprise it was crowded and a number of boys standing around the door. I said, Boys, I would like to get in. One of them spoke up, saying, "So'd we." Well, let me in and you can follow me.

"No, we can't. It's chuck full clear up."

Nothing can be done until I get in.

"Don't make no difference, you can't get in here."

I was obliged to go round and crawl in through the window. As I reached the desk, I looked down and there sat my Jim on the front

"Salvation."

220 *United-States Heathen Receive the Gospel.*

seat. He looked up with a smile and said "*I fetched 'em!*" I see you did, and I gave him his Bible. After my address we organized the Sunday school.

We went to a house near by for dinner. When we were seated the lady began to laugh. I asked her what was the matter. She said she was thinking about Jim.. I asked what about him. Well, he rode into our front yard, never looked to see if any one was around and began to yell with all his might,

"Going to be a meeting down to the school house next Sunday morning at ten o'clock. Funniest fellow you ever see in your life going to be thur! If you don't come you will miss the biggest thing that ever come to this part of the country!"

In the Fall I went back and held some meetings. There were about a dozen hopeful conversions, among them this boy. We secured a minister and held protracted services, in which over forty professed faith in Christ. They organized a church and erected a building.

FIVE YEARS LATER

I met Jim at the college he was attending. He had grown so that I failed to recognize him. He said, "You remember the meeting you held in our school house." Yes, I remember it and you, too. "Well, I gave my heart to Christ at that time and have come here to make something of myself." How would you like to be a Sunday school missionary? "I think I would like to do just that kind of work."

During his summer vacation we sent him out as a missionary. About the first of August he wrote he had organized eight Sunday schools, and in order to put them in better shape some meetings should be held. He commenced holding services in groves, calling out two or three of his schools in a sort of convention, and continuing the meetings at night. At the close of his summer work, over two hundred had professed conversion. The next vacation he worked again, also the third summer, having the use of a tent for special services.

During his last summer, which was spent in very hard communities, he was compelled to sleep in his tent at night, to protect it from the roughs who threatened to cut the ropes and damage the canvas. At the close of the season he was taken with pneumonia, caused by exposure and overwork. He lingered through the winter and on the 14th of March, God took him unto Himself.

WHAT "A BOY" DID, UNDER GOD.

During these three summers he had organized thirty-three Sunday schools, having gathered into them over 1,100 boys and girls.

Eight churches have already developed from these schools.

Six of these churches have erected buildings of their own.

In special meetings he held, 1,025 persons professed faith in Christ.

“Salvation.”

Where Christ is Calling.

“THE AMERICAS”: THEIR UNITED FUTURE FOR CHRIST.

Our mountain ranges run north and south. North America and South America are bound together by a granite chain forged in the elemental fires, by which nature suggests a unity at once of structure and destiny. This Western Continent is one. So far its unity has not been apparent. The southern half, as rich as the northern, has been held back for centuries. Nearly a half score of petty republics are staggering blindly toward ideals which their national origins make them impotent to realize; while among them Britain, France and Holland hold doubtful possessions, with Germany wildly striving for a foothold.

And it had not been ours to interfere. But suddenly the Almighty took a hand in the conflict. The crash of our guns, shot to deliver Cuba from intolerable oppression, did more than that for which they were sighted. They broke open gates of darkness on whose hinges was the rust of centuries. Suddenly the isles of the Caribbean beckoned for our help. And far beyond them, lands under the Southern Cross emerged as an opportunity for our principles and institutions. Shall we not enter the open fields, not indeed with political intent, but with those moral forces which have lifted the upper half of the continent and are capable of lifting the lower half to equal glory—and thus at last assert what nature said in the throes of geologic ages: *North and South America are one.* There is only one reason why South American republics cannot thrive: A republic without an open Bible has never thriven. Look at the beautiful islands at our southern door— islands where every prospect pleases, where nature has been lavish to the last degree and where fruit of the soil has been ignorance, superstition and immorality. From such conditions no good republic ever rises. Now can we, even in our strength, afford to tie such weights to our feet? For however we may make a Panama Canal the boundary between us and South America, there is no such boundary between us and the islands. They are ours, and we must be theirs.

Let me call up a picture of to-morrow. It is the middle of this century. I see the commerce of the world in converging lines approach the Caribbean Sea. I see it in stately procession from northern and southern Europe, from North and South America, move into the great canal that binds two oceans. And as those lines converge toward the Caribbean, the Antilles on every side throw out the flags of their summits in welcome to their beautiful harbors. I see along the shores of those islands, from St. Thomas to Cuba, prosperous cities enriched by the interchanges of nations

“Salvation.”

222 ‘The Americas’: their United Future for Christ

and blooming in the light of the world's last civilization. And then I know the Antilles are strategic. They are the challenging ports of the world-wide commerce and the meeting place of the nations of the earth.

And then will we know, if we do not now, that they are the stepping stones for our going to republics beyond, which for their peace and prosperity wait the education and the gospel which are the cornerstones of our greatness.—*Secretary Charles L. Thompson,*

THE GOSPEL IN SOUTH AMERICA.

In Santiago, God has blessed the work of a poor shoemaker, a Spaniard, who now preaches regularly to 250 people, and has over 200 children in the Sunday school.

In Valparaiso, Dr. Hoover's audiences (Methodist) always number 500 hearers, of which some 300 are on the church membership roll.

The Presbyterians have also a good work going on in various parts of Chili.

At the Falkland Islands there is a Baptist Church waiting for a preacher. The people could partially support him, and others might be gathered in.

CALLING, AND MARCHING ON, IN INDIA.

Even Famine and Plague have contributed to the growth of the Kingdom. Many a Hindu and Mohammedan today thanks God for a life restored through the pity of Christ by His people, who lovingly gave for His sake. Our workers report at least 1,600 who earnestly ask for baptism; the large portion of these in villages where there have been no baptisms as yet. In all my missionary experience I have known nothing approaching the gracious opportunity of preaching presented. In Gujarat, where famine was severe three years ago, in the past year 30 per cent. was added to the M. E. Church, now numbering 14,000 members, and 7,000 candidates are awaiting baptism. Our West India Mission, established by the Presbyterian Church in 1871, reported in 1901, after 30 years of work, a total church membership of 334. *During the past year alone* (1901-2) the additions have been 716, more than twice as many as were connected with the Mission in 1900.

Even professedly non-Christian hearts cannot restrain their admiration. In a monthly non-Christian review published at Allahabad, a Hindu writer on “The Religion of the Student,” exposes the hollowness and wholly unsatisfactory character of Modern Hinduism and pours contempt on the current adulation of old Hindu ideals, nowadays the fashion among the educated young men of India. Urging the use of the Bible in schools and colleges, he pays this tribute to its worth: “Our students will gain one im-

“Salvation.”

Calling, and Marching On, in India.

223

portant advantage from the introduction of the Bible in their curriculum of studies; they will be made more earnest, more thoughtful and morally better men. It is a fact, which nobody can deny, that the students of Mission colleges are more conscientious, more regardful of the demands of truth and honesty in all their dealings, and in every respect better behaved men than the students of other institutions. I can quote authority, and the opinions of competent judges support my statement. * * * I am not a Christian, but I think the more Christ-like we become, the better for us and our land.”

Listen to this wail of alarm regarding female education: “The Christians are as usual ahead. They have established girls’ schools in all the important towns. Christian education forms an integral factor of the culture of Hindu females. Christian songs have made a home in the innermost recesses of their hearts. How then can we expect an Arya Somajist from these semi-Christianized females?”—*Missionary Herald*.

“A BAND OF CONSECRATED GIRLS,”

Willing to give themselves to village work in any place where they might be needed, constitute the home missionary society of native teachers at Marash. The need of young women prepared and willing to go to out-of-the-way places, to be separated from their families, to endure hardship, has been made apparent to the girls. When they go away from Marash into a village to teach, it is a real sacrifice. Marash has three good churches and pastors; its schools are somewhat comfortably housed. It has a college with books and other helpful material. It has the missionaries. Marash has a newly formed educational society which is proving to be pleasant and profitable to the teachers living in the city. It also has a market where vegetables, fruits, and meat can be bought. The children in the schools are provided with books needed, paper, and pencils. *The villages do not have these things.* It costs the girls a real struggle to give up the prospect of teaching in Marash or other large stations, and go out into the barren, ignorant, and often indifferent places. We see many villages hungry and eager for preaching and teaching.

On the day of prayer for colleges Miss Blakely led the prayer meeting with seniors and juniors. There she presented the home missionary subject to the girls. They were to know that being members of that band meant service, sacrifice, and they were left to pray and think it over until Friday at 4 o’clock. To our great joy thirteen of the older girls came to Miss Blakely at the hour appointed and gave themselves to this work. One girl came of whom we had no such hope; and others whose willingness to make the sacrifice we felt doubtful. It is a great victory in some lives and has meant real surrender of their wills to God.—*Missionary Herald*.

“Salvation.”

224

Calling, and Marching On, in India.

OVERBURDENED.

Mr. Bruce, of Satara, writes of some burdens which he is bearing at the present time:

“I cannot restrain a feeling of sadness as I look over the Satara district and see its needs and our own deficiencies. During these years of reductions I have struggled to the utmost of my ability to keep our work here from falling off. I have, as you know, put in thousands of rupees from my own resources, to keep things up. I had succeeded, with great difficulty, in establishing eight outstations in the district, but gradually one after another has had to be dropped, until *one-half* of them are now vacant. Even *Korad*, my most important outstation, must now be left unoccupied because I have no money to sustain the preacher for 1903.

Dr. De Forest, of Sendai, Japan, writes: “I am dropping two places out of sight here in this field. I’ve bled my friends and Sunday schools of over \$1,000 during these last years to save this work and to give it a chance to develop. But I’ve done doing that any longer. Sad letters lie on my desk pleading that I continue somehow. But the edict has gone forth.”

SPONTANEOUS SPREAD OF THE GOSPEL.

In a village that I passed through, where no missionary had ever been, to my great surprise a company of men hailed me, and were sadly disappointed that I could not stop and baptize some twenty of them. They said that they had heard of the right way from the Christians of Manjari, and were trying to walk in it. In several villages where I had never been before there were those who had been favorably impressed by meeting with some of the Christians of these out-of-the-way churches.—*Rev. L. M. Gates, Sholapur, India.*

KOREA.

In Korea, the wonders of the day of Pentecost are being repeated. Whole villages are turning to God. Others are only awaiting the coming of the missionary to show them the Way of Life. A dozen new men would hardly enable the mission to overtake existing opportunities.

SIAM.

The Siam and Laos Missions are inspiringly open to the Gospel. The people are looking for another incarnation of Buddha, and eagerly throng about the missionary, thinking that he may be the one for whom they are looking! little thinking what a true Incarnation they are to hear of.

IN THE PHILIPPINE ISLANDS.

The eagerness of the people to hear the preaching of the pure Gospel is simply overwhelming our missionaries, who are working themselves to death.

“Salvation.”

Evangelization of The Jews

The Cardinal Issue of the Present Century.

We transpose this important department of ‘Salvation’ to the front, for the present, in order to give due prominence to A New Departure.

Friends of the cause can have all the copies of this number that they wish to circulate, at One Cent a Copy.

ORGANIZE!

For the Evangelization of the Jews in their present Great metropolis, New York, U. S. A.

SHALL WE UNITE TO “ARISE AND BUILD”?

That there is no such complete indifference in the churches of America to the evangelization of the Jews, as the condition of that work in the city of New York would indicate, is manifest in notes that we have made of generous efforts in various other cities, to establish permanent centers for all-round Jewish work such as proposed here. In New York, on the contrary, there exists no mission to the Jews in a permanent place. Every one is dependent on a small hired room or the partial loan of a part of a church. New York missions struggle under a peculiar load of prejudice (extending in part over outlying regions) which attaches itself tenaciously to the very organizations, such as the Anglo-American Board of Missions to the Jews, which have been most unimpeachably clear of any connection with questionable methods. How vast the mischief that may be wrought against every good work by hot and bitter prosecution for individual faults, on the part of volunteer inquisitors, was never more awfully taught than in the crusade of 1897 and onward: a lesson that should sink deep into the hearts of all fellow-servants in Christian work, to “mind their own business,” and, while keeping their own skirts clear, avoid giving aid and comfort to the enemy in the propagation of scandal about others. There are men in high places of Christian work and journalism whose activity in Jewish missions has long been keenly and constantly devoted to the holy work of hunting and running down every missionary whom the vilest instruments of Jewish malignity might accuse—not one alone, but a succession, of whomsoever the Jewish princes of this city have found formidable to their interests from time to time. Such zealots for the Lord’s house are content

"Salvation."

to scour the temple of everything indiscriminately, and leave it vacant to the bats and owls, lest some human imperfection might perchance linger there. This being the kind of religious activity most to their taste, the successful desolation accomplished must be exceedingly satisfactory.

Although the Grand street congregation has been lifted once and again out of the street by private intervention, the long silent Board which now labors for a new and clean foundation of evangelism for the Jews, has at all times inflexibly refused connection with individual irresponsibility, and will present its proper work, as ever, in the full light of day to the least particulars, and under all the safeguards that publicly incorporated responsibility and accounting can secure.

Let us still repeat the securities under which the Anglo-American Board of Missions to the Jews proposes to receive donations for building a House of the Lord for the Jews of New York.

Donations will be received and acknowledged by the treasurer of the board, William Cowper Conant, 466 West 151st street, New York, and will be deposited with the Eastern Trust Company, of 115 Broadway, New York, at 3 per cent. annual interest; in trust for the specific purpose of building a place of Christian worship and evangelism for the Jews of New York, under the conditions of faith set forth in the published proposals for international organization. This secures the appropriation of the fund to the purpose indicated, *and to no other purpose*, unless authorized by the donor personally; or else the return of each donation to the donor, on demand, with accumulated interest. Persons who wish to devote of their capital to this object, but who cannot spare the income from the same during their lives, may stipulate for the payment of the annual interest to themselves. Or they may execute a bequest or legacy, by will, to the Anglo-American Board of Missions to the Jews.

THE LATE JOHN M. GOLDBERG.

Histories of Jewish conversions to Christ are almost always remarkable; and such is the memoir of Mr. Goldberg (whose recent death we have noted), by Rev. Louis Meyer, in "The Glory of Israel." Early turned from the hollow and unsatisfying husks of dead Judaism, he had become what is called a freethinker, and

"Salvation."

The Late John M. Goldberg.

227

Among various callings and endeavors, spent much time in traveling as a lecturer for infidelity. In one of his removals, he found himself for a time in a Christian home, and the devotions of the family made a deep impression upon him, without, however, overcoming his prejudices against Christianity. One of the daughters handed him a tract, when he took leave, and asked his promise to read it.

Setting out again from Eisleben as a lecturer for freethinkers, he went to Hamburg, where an old acquaintance, who was also a traveling lecturer on rationalism, met him and engaged him as assistant at his address for the next day. But Goldberg never assisted him, for as he was ready to go, he, by God's leading, put his hand in the breast pocket of his coat, felt there some paper, took it out, and, recognizing the tract which the young lady in Eisleben had handed him, and also remembering his promise to read it, commenced reading. He became interested, and finally so absorbed that he forgot the lecture and his friend.

An awful struggle commenced now in the soul of the young Jew. . . . He concluded that some one religion of all the religions in the world must possess the light. He investigated Mohammedanism, then Roman Catholicism, then Judaism, and at last the Bible, and there found the gospel of salvation, the substitute upon whom was laid the chastisement of his peace, the Messiah.

He says: "I was not satisfied to have a superficial knowledge of him; I wanted Jesus to take possession of my soul. For the first time in my life I knelt down before my God and earnestly prayed. . . . Language is too poor to describe what I felt at that moment. A solemn atmosphere encircled me; a bright light shone into my heart; Jesus took possession of it. At the same time I heard a powerful stroke as if the house were shaken upon its foundations. I trembled in every limb, but collecting my thoughts, remembering that I was in the presence of El Shaddai, I heard a small whispering voice, saying, 'Peace, be still.' I arose a new man, born again. A miracle was performed. All prejudice, malice, hatred, blasphemy, and profanation, the stupendous fabric of Judaism, was uprooted from my heart, and love, reverence, and humiliation, toward Jesus of Nazareth, was engraved in every recess thereof." Soon the public profession followed the conversion, and John M. Goldberg was baptized in April, 1857.

Restless vicissitudes still characterized his career as a servant of his new Master, at first in England; afterwards in the United States; eventually in New York (where he founded a Hebrew Christian Brotherhood (in 1864); in Boston; and last of all (1894) in Providence, R. I., where he opened the mission which continued until his death in 1903.

“Salvation.”

Thoughts of Christ Life.

CHURCH ECONOMICS.

A new monthly under the title of “The Church Economist” is published at 31 Union Square, New York. Although believing that the Church in general is already listed, cargo and all, as far on that side as she can bear without capsizing, we are willing to see Church Economics discussed, and give this free notice of an out-and-out beginning.

Can the discussion be started and aligned from the corner-stone, CHRIST? This granted in sincerity and consistency, the economics or temporalities necessary in the present mortal and militant condition may be set in order with all the wisdom of serpents which the only-wise Master has recommended to His disciples. It is worth while to remember that “the Lord’s foolish people” are liable to do at least as much harm as good, in proportion to their activity in administration, and that there are many of them actively at work in that way—more, perhaps, than are commonly identified as such. If ever a leader had occasion to say, “Save me from my friends; I can handle my enemies,” it is our Leader Himself. Nothing in history but the follies and corruptions in His own Church have set back, from time to time, the otherwise triumphant progress of the kingdom of God over the direct forces of the Adversary.

A favorite field for the wonderful abilities of that Adversary has been, and never so much as now, the department of Church Economics. Here, the wisdom of the serpent (meaning the Old Serpent), finds its most full and effective play and its most plausible (immediate) results. Satan is always ready to lend a hand in building a new church, or to advise with the trustees, the pew committee, the music committee, the pastoral settlement committee, and in the choice of proper representatives of the Church in all these things, according to the shrewdest maxims of business management known to experienced and successful men. Nothing, assuredly, will be left undone by him (if a Church *must* be built and kept open) to make the building as fine, the service as attractive, and the membership as select, as the honor of God and the extension of His territory would seem to demand. No doubt he likes best to rule in his own person here the same as in hell, and does so, as far as possible. But his second choice, of all things, is Church business.

"Salvation."

The temptation of our Lord Himself, clearly understood, was the model of Satan's most successful dealings with Christ's foolish people who are wise in this world. These do not see through the game, where he offered with such generous magnanimity to make over freely to Christ the entire prize of the tremendous conflict impending—all the kingdoms of this world and the glory of them—under the small formal condition of a civil request to himself. To "fall down and worship me" was nothing more than everybody then and there considered the proper way to ask a great favor. Imagine the sequence of that bargain, had our Lord jumped at it with the placidity of an ecclesiastic or a church business man. The Prince of this world would at once have issued his gospel of good news to all the world, through Pharisees and Sadducees, emperors and governors, and every priest of every god in all the pantheon of heathendom, to hail the new descended God of gods, learn and obey His righteous commands, and bring the glory of the nations into His temples. Then all the prophecies of a regenerated world would have seemed to be fulfilled, in short order. It is not too much to believe that the Sermon on the Mount would have been not only preached, but commended at once to all men as the proper foundation of society and the sufficient cure of all evils—just as it is now.

Many modern Christians will say that in that case Satan would have got the worst of the bargain. But Satan knew better. He knew that the acceptance of Christ with the Devil—that is, the world—to back Him, and of the Gospel with the Devil in it as interpreter, would only make this world so much the worse than hell—as we may perhaps see it yet.

Christ's answer was that referred to in the mistranslated Hebrews xii:2—"Who, for (*anti*, against, or over-against) the joy that was set before Him (by the Devil) endured (instead) the Cross, etc." This transcendent example follows and crowns the catalogue, in the preceding chapter, of those heroes of faith who, like Moses and Christ, had rejected the temptations of power for the afflictions of the people of God. How any reader of the Greek Testament can ever have been so bewildered, and so insensible to the common drift of both chapters, as to have been led to force the preposition *anti* into the sense of attraction instead of opposition, is one of the mysteries of learned absent-mindedness, or preconception.

Now the Churches of New York especially, and everywhere more

"Salvation."

or less, are dupes of Satan in the very way that failed to succeed with Christ. That is, they think it wise to give place to worldly ways and means and men; unconscious, nay utterly incredulous, that they are the very same that the Prince of this world himself wishes to incorporate in Church Economics. Unlike the Trojan sage, they cannot see danger in one who comes "bringing gifts" and asking nothing but the acceptance of them. So they wheel into the city of God, with jubilation, a wooden horse full of devils who perhaps are transformed to their eyes into "angels of light."

The Church Economics of Christ are spiritual at the bottom, and their visible structure must grow up on spiritual lines, directed in all things by Faith in Divine as against earthly power, and toward spiritual rather than material success.

And yet, we would hasten to explain that we are not saying the policy of consolidating churches into fewer but "stronger" ones—either in our own home case, or in the other churches of New York—is a mistaken policy, supposing that we must conform to the unspiritual condition, aim and influence of Christianity as it is. Two small churches of spiritual and consecrated members would be better than one, or ten, big churches such as we have. But two small, penurious, earthly sets of church members, or ten of them, would not equal in any way a single large and "successful" collection of the same sort of people. Never until the meaning of a "Christian" is settled over again in the sense of discipleship laid down by our Lord Himself—absolute self-abnegation and self-consecration like His own—can there be any use, or at least immediate or direct benefit, in choosing two humble churches rather than one consequential organization. Until then, the little churches will be the same as the big churches, except in the item of their miserable insignificance. But in the regeneration, when once more no man shall think that aught which he may possess is his own, there will be no failure where two or three are gathered together with the Lord, and the present struggles to maintain the preaching of the Gospel and audiences to hear it, by any manner of pleasureable amusements, will be only remembered as bygone follies and failures.

For the present, whether Church Economics as they are, are better or worse than nothing, the Lord only knows.

Alas, we shall not increase the circulation of "SALVATION" by these remarks.

"Salvation."

Thoughts of Christ Life.

231

"ALTRUISM" DOUBTFUL.

Hypocrisy, although one of the most hateful developments of the human mind, has the most subtle and self-deceitful forms.

"Ma," said an ingenious little self-seeker; "Ma, may I play with I am entertaining another little boy?"

Certainly, dear; that would be lovely."

Then please give me some cake for him."

At which end of a benevolent effort does the reward of it in pleasure, love or praise come in view? In a sympathetic nature, this question is often very obscure. The gratitude, affection, or praise, which we most intensely covet, may bury itself almost out of sight, and seem but a casual incident, under the wrap of intended good to be imparted. The good to be done may be that which fills the thoughts and plans of the mind, while the personal craving secretly invades the under-current of motive, observed only by Him who searches the hearts—and brands unconscious hypocrites without number.

Search me, and know my heart; try me, and know my ways, and show me if there be any wicked way in me, and lead me in the way everlasting; even that "way" of eternal life that is in the Eternal One who was manifested unto us.

The modern doctrine that the "Fall of Man" was "a fall upward," is exactly what the Serpent preached to Eve, and there is much truth in it: it was indeed a fall upward of the Self nature from her proper plane of subordination, to the top and control of the mortal life. The spiritual life of grace is a vigilant struggle to keep the soul under God; but while we are busy putting her under at one point, she is always slyly creeping up at another. The virtue or altruism of the natural man is wholly of this plausible kind.

MARTYRS OF JESUS AT HOME AND TODAY.

Examples like the following give us hope for the Church in America like that in heathen fields. They might save many souls.

Lizzie L. Johnson, of Casey, Ill., an invalid for twelve years, has collected missionary funds from her invalid home by the humble expedient of working silk book marks with texts of Scripture or devout selections, and pressing their sale, at fifteen cents each or twenty-five cents for two, through the agency and influence of Christian workers everywhere. Such executive genius, or faculty

"Salvation."

232

Martyrs of Jesus at Home and Today.

of getting work out of others, might, in another sphere, have built up the vast fortune of a Carnegie. Consecrated, in an ailing woman's obscurity, to the service of Christ, it has accomplished the support of one pastor-teacher in India, eight years; three of them two years, and a Bible woman two years; two Bible women six years in China; one worker in Africa four years; three Japanese theological students, two years.—(*Abstract from an exchange.*)

From the *Gospel Mission* we learn of a maiden lady, apparently of some means, who died lately in New York City and who had restricted herself to one little hall room in a tenement house and the bare necessities of life, that her modest income might go almost wholly to the cause of Him who gave himself for us. The amount of the sacrifice for Him, measured in dollars, was over thirty thousand.

Missionary A. E. Bishop, Guatemala City, Mexico, tells of a Kansas man and wife who have just paid the entire cost, \$1,650 of a building site for his mission church. They live in a dwelling of \$7 a month rental, and their entire family expenses for last year were but \$232, which allows less than \$2.85 a week for the subsistence of two persons, or \$1.46 a week, including rent. Probably this might be done in a city tenement, although we could not advise it, and we have not the honor of knowing any Jesus people who would be willing to. On the contrary, we are reminded of a missionary couple who could not make a private subsidy of five dollars a week go round; even without paying their rent, which they rarely or never did. But how many of our other Christian friends feel that they could do that for the Lord who bought them?

A poor seamstress in ill health gave \$30 every year to educate some boy in India. Before she went to her reward she had raised up *seven workers*, upon whom she looked as her substitutes in the field.—*Lutheran Pioneer.*

A CHALLENGE TO CHRISTIANS.

Three-quarters of the skepticism in Christendom is, in spirit, a challenge to Christians. The meaning of it is: Let us see whether or not you believe what you profess. People will never believe that we Christians are other than hypocritical, unless they see clearly manifested in us the spirit of self-denial. They will not believe that we are followers of Christ—perhaps will doubt his authority as Master—unless they see us actually bearing the cross after him. Hence the positive necessity of martyrdom in the progress of the kingdom. The recrudescence of martyrdom in our age is a sure sign of the presence of Christ on one side, and of the discomfiture of skepticism on the other.—*Missionary Herald.*

"Salvation."

Thoughts of Christ Life.

233

THE "BREAD OF THE PRESENCE."

BY THE REV. ALEXANDER M'LAREN, D.D.

The term "shewbread" conveys little more meaning to many readers than if the original Hebrew words had been lifted over into English versions. These, literally rendered, are "bread of the face," as the English Revised Version has it in the margin, "presence bread," and the meaning of that singular designation is given in the command that it is to be set "before me always." These loaves were fit representatives of man's activities and their products, and as such were laid on the table, and consecrated to God. That is the broad significance of the singular institution. Priests who are priests by faith in, and union with, the great High Priest, have the sacred obligation, which is also a high privilege, that they lay all their activities and their results, before the sweet and solemn Presence. The table with its loaves, standing as it did, right in front of the veil that hung before the Holiest Place, was, in a real sense, an altar, and the sacrificial character of the loaves was emphasized by the incense laid on top of each pile. But if our activities and their results are to be offerings to God, a first step towards making them so will be that we surrender ourselves to Him. And that surrender involves three things: first, that in all our daily work we set Him before us as our End; second, that in it all we set Him before us as our Law; third, that in it all we set Him before us as our Power. Whatever we do for any end less than God, however noble or lovely the act may be, loses its supreme beauty and falls short of its possible perfection, just in the measure in which other motives dominate it. We do not need to aim at such impossible suppression of self as that our own well-being shall be, in no manner, our object; but "man's chief end is to glorify God."

But God must also be the Law of our lives. We lay our deeds before the Presence, when we obey His commandments with joy and accept His providences with filial submission. To say in regard to the one: "Speak, Lord, for Thy servant heareth," and with regard to the other: "Not my will, but Thine be done," gives tranquillity of heart and increase of power which nothing else can supply. There is no other charm that can make life so quiet and so strong. To make myself my end mars what else would be beautiful, and to make myself my law mars it not less.

We offer our activities to God when, further, we fall back on Him as our Power, and cry: Perfect Thy strength in my weakness. He that sets about his daily task, whatever it is, depending on himself, is sure to be beaten. He may, indeed, achieve what the world calls success, but such victory is defeat, for the world has conquered him, though he thinks that he has conquered it.

But the loaves were the result of human activities, and we have to consecrate not only our work, but also its fruits. They were

"Salvation."

also the results of divine gifts elaborated by man's efforts, as all the fruit of all our work is. So then, we have to hallow our enjoyment of the fruit of our toil by bringing it into His presence. When our hearts are glad and our "bosom's lord sits lightly on His throne," we have special need to take care that our joy be not godless. Further, the Presence Bread was offered as a pledge that the bread that was not offered in form, but eaten in the homes, was consecrated likewise. It did not make the rest "common," but sacred. A Christian does not buy the right to spend the remainder of his income selfishly by giving part of it to religious objects.

But there is another solemn thought suggested by the Table with its loaves, namely, that we should bring all our work and its results to the Presence for God's judgment upon it. The loaves lay in front of the Veil behind which shone the Glory, and thus they lay spread before "those pure eyes and perfect judgment." Whether we bring our activities there or no, they are there, in a very real and solemn sense, but it is of the highest moment that we cultivate the habit of thinking to ourselves that, whatever we do, we do before God's face.

"THE PRACTICE OF THE PRESENCE OF GOD."

It should be as spontaneous and joyous for us to think: "Thou God seest me," as it is for a little child to play or work with a quiet heart, because it knows that its mother is not far off. Many of our activities we should not like to put on the table before the Veil. If we cannot take any of them into the Inner Court and lay them down before God, saying, "Look, Lord, this is my baking," we may be sure that that loaf is not wholesome, and that there is death in it.

That table, with its homely burden of twelve poor loaves, tells us that the smallest, simplest of our works is an acceptable offering. They were not incongruous with the Altar and golden Lampstand, nor out of place amid the sanctities of the Court. God delights in homely gifts to Him; He has many trifles, as men would call them, in His treasury, widows' mites, and the like.

The Lamp and the Table go together. Our lives will not shine before men unless our activities are offered to God. The smallest taint of self in our deeds, will dim the light which shines from them, and men will be very quick to detect it and say: He calls himself a Christian, but he lives a selfish life. Neither can the light, which is the radiance of a Christian life in the eyes of men, be kept bright without the offering of all our works to God, nor can the activities of the life be acceptably offered to Him, unless the offerer lets his light shine before men. Lamp and Table must go together.

Lamp and Table must be offshoots, as it were, from the Altar. If there are not, in the centre of our lives, aspiration after God and communion with Him, there will be little brightness in the outward life, and little consecration of the activities.—*New York Observer.*

"Salvation."

Critical Study of the Bible.

HISTORICAL OUTLINES.

LAST SEMI-MILLENNIUM OF THE ABRAHAMIC PERIOD.
RESTORATION OR EXODUS OF THE CHURCH FROM BABYLON.

BOOKS OF EZRA AND NEHEMIAH.

Three Exiles or Captivities of the lineal Church in Abraham's seed are made known in Sacred History and manifest in the world. Three Restorations also; the Third as yet manifest only in Divine promise. The First Exile of the Seed of Abraham from their Covenant Land was brought to a close when David, the typical and prophetic King of all Israel, had completed the subjugation of that land, at the end of the First Millennium of his race, and established the visible kingdom, temple, and Church of God, under Solomon, in power and splendor never before or since seen in the world. The Second Exile was ended by the downfall of Babylon, under the prophetic ministration of Daniel and the providential agency of the prophetic emperor, "Cyrus, the Persian."

"Darius, the Mede, or Cyaxares, the uncle of Cyrus, having been advanced by the latter, from his native kingdom of Media to the throne of Babylon during the continued engagement of Cyrus in the wars, remained in that dignity only two years, and died; when Cyrus assumed the imperial state in his own name.

In our last chapter we noted these events, and also the ultimate fulfillment of the denunciatory prophecies of Isaiah and Jeremiah against Babylon; in their time the most absolutely incredible ever uttered; by which the impregnable stronghold of Nebuchadnezzar was to be not only captured by the insignificant power called the Medes and Persians, and its immense walls later broken down (to the moderate height of fifty cubits); but, even more incredible, should at last become utterly annihilated and its very place forgotten.

The last conflict of the Church in Babylon under Daniel, with the heathen hierarchy, had ended in triumph, with the final decree of Darius (Cyaxares) in these words of unqualified acknowledgment and faith: "That in all the kingdoms under my dominion men tremble and fear before the God of Daniel; for He is THE LIVING GOD, steadfast for ever, and His Kingdom is that which shall not

“Salvation.”

236 *Restoration of the Church from Babylon.*

be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth; and He worketh signs and wonders in heaven and on earth; who delivered Daniel from the power of the lions.” Dan. vi:25-27.

Cyrus then took the reins in person and made more fully the acquaintance of the illustrious Man of God, who was his prime minister, and through him learned the Divine oracles in which he found his own appointment and power for the great things he had accomplished, and for the remaining work before him; which was to restore the people of God to the land of their inheritance; the seventy years of captivity that God had measured out to them by the prophets having just expired; i. e., in November of the first year of Cyrus, exactly seventy years from the time when Nebuchadnezzar took Jerusalem and carried away into the first captivity all the flower of the nation. (2 Kings, xxiv:10-16.) The people of this captivity were those whom God had promised by Jeremiah (xxiv:5-7) to “acknowledge, for their good, and bring them again to this land.” But the second and final captivity with Zedekiah was of those whom God declared (Moses 8, 9, 10) that He would “deliver to be removed into all the kingdoms of the world for hurt,” etc. How this remarkable discrimination was carried out, does not appear; but probably it was through their own chosen course of conduct in the captivity, in forsaking among the heathen—as they had forsaken—the God and the creed of their fathers.

Following the confession of faith proclaimed by Darius, that of Cyrus himself, in his decree in his first year, for the restoration of Israel to their land, is also specially noteworthy here: “All the kingdoms of the earth hath Jehovah, the God of heaven, given to me; and He hath charged me (Isaiah xlv:28 and xlv:1 to 6) to build Him a house in Jerusalem.”

We say *Israel*, rather than Judah, considerably. Both of the separated kingdoms were deported into the same oriental empire, in succession; the Ten Tribes first, when it was called Assyria and Nineveh; Judah, etc., later, after Assyria and Babylon had been united under Esar-Haddon and the capital removed to Babylon, and after Nineveh itself had been destroyed by the Babylonian Nabopolassar, father of the great king Nebuchadnezzar, who made Babylon the mightiest capital of ancient times. There is therefore no distinction between the descendants of Jacob as located in

“Salvation.”

Exodus of the Church from Babylon.

237

Assyria or as located in Babylon (since the difference is only in name, not in territory) except the single distinction of religious faith, which ran through all the tribes and separated them by families into Jews or heathens. All who held the traditions and customs of their fathers were called Jews indiscriminately. They multiplied, and extended their migrations eastward, through Persia and even into India and China (not to speak of Africa) where they are still found, sometimes in scattered settlements, clinging to the doctrine and rites of Moses in more or less altered forms. The gathering of Judah and Israel in one, promised by the prophets, so far as it is not already history, in the mixed re-migrations recorded by Ezra and Nehemiah, and in the Book of Esther, is visible and contemporaneous to ourselves, throughout the world, and in the unlimited variety of temperamental and facial types to be seen wherever “Jews” are gathered together. The singular theory of an “Anglo-Israel,” and the fantastic schemes of latter-day prophecy that are founded on a mystery of the Ten Tribes in hiding, and pieced up out of scattered texts or bits of texts from the prophets, fitted in to a preconceived scheme of the future, are all disposed of in advance by the evidence plain on the face of Scripture, that there never were any “Lost Tribes” except the general tribe of apostates from Judaism to heathenism.

It should also be remembered that in the time of Hoshea, the last king of “Israel,” the people were providentially allowed under that king to resort unhindered to the land of Judah and the service of God at Jerusalem, when Hezekiah, the reforming king of Judah, proclaimed the return throughout all the lands of the seceded tribes. This, indeed, was not exactly a fulfillment, unless by anticipation, of the prophetic promise. But the return under the decree of Cyrus comprehended all Israelites of whatever tribe, residing in the Persian empire (successor to the Babylonian which had succeeded the Assyrian, in the same lands) who cared enough for their ancestral home and religion to transplant themselves from the soil of their captivity to the desolated land of their fathers.

Of these more pious and believing Jews, Daniel was the spiritual head and leader. As soon as the empire passed from Babylon to the Persians, Daniel, watching the times for the termination of the Captivity according to the prophecy of Jeremiah, “set his face to the Lord God, to seek by prayer and supplication with fasting and

"Salvation."

sackcloth and ashes," the fulfilment of that promise in the appointed time. We need not suppose that Daniel was solitary in this prayer and fasting, among the faithful Jews of the Captivity, some of whom we know, such as Ezra, Zerubbabel, of the royal seed, Jeshua, the lineal high priest, and others who first went back, besides Nehemiah with later emigrants. A little reading of interlinear probabilities will convince us that there was a great concert of prayer to God in Babylon at that time; and as that was the time when the conspiracy against Daniel and the worshippers with him of the God of Israel "toward Jerusalem," led to the decisive trial of strength between the heathen hierarchy and "the Living God," it is not too much to suppose that Daniel acted a well known and representative part throughout the affair, and that the hopes and prayers of the faithful Hebrews formed an element in the religious conflict that had arisen at the very beginning of the new empire. How far Daniel's faithful brethren shared his fidelity and peril has not been recorded; perhaps because they faltered, or hid their worship in secret; perhaps because their adversaries thought it enough for the present to cut off the head of the alien Church, in its towering height of place, and disregarded, for the time, the far inferior members.

As usual, for the most part, God "chose the poor in this world." When Cyrus, two years later and at the fated moment, called forth the faithful to go up to Jerusalem and re-establish the Lord's House there, there was but a small minority—less than 50,000, of men, women, children, and servants—who were not too much entangled with worldly prosperity in the Persian realms, to uproot themselves from the soil where they had been born and bred, and take their pilgrim way to a strange and distant land of promise, for the sake of their fathers' God. The rich Israelites who claved to their estates nevertheless aided liberally in the outfit of the emigrants and in contributions for the work to be done and the future service; while Cyrus loaded them with precious vessels, for more immediate use, from the pillage of the temple that had been stored by Nebuchadnezzar, and commanded his lieutenants in the Syrian province to supply timber and other materials for the building and also the support of the temple to be erected, and for the services thereof.

Zerubbabel (grandson of Jehoiachin, the last Davidic king) was

"Salvation."

Restoration of the Church from Babylon.

289

appointed by Cyrus to be the Tirshatha or Governor of the Pales-tinian province. Under his lead politically, and that of Jeshua spiritually—who was a lineal successor of Aaron, the first high priest—this most remarkable of emigrations set forth from Babylon for the desolated site of Jerusalem, in the year 536 B. C. The first six chapters of the Book of Ezra are given to the following history prior to his own mission:

(1) The record of their genealogies, so far as only Jews proper are concerned; and the same may be noted of the genealogies of the second migration and Nehemiah.

(2) The gathering of all the families from the ancient inheritances to which they had returned in "the cities of Judah," to assemble at Jerusalem and build the great altar in its place on the site of the destroyed temple, perform the great annual offerings, keep the feast of tabernacles "in the seventh month," and commence the foundation of the House of the Lord.

(3) The effort of the semi-heathen inhabitants to unite in the building, their rejection, and their consequent hostility and hindrance of the work, both on the ground, and by accusations at the court of the kings of Persia, from Cyrus, through the stormy seven years of his son and successor, Cambyzes (called Ahasuerus by Ezra) down to the seven months of the imposter Smerdis, who is called Artaxerxes, and who at length gave out a decree to stop the work at Jerusalem, which accordingly ceased until the second year of Darius Hystaspes, one of seven Persian noblemen who made an end of the imposter.

(4) The fear of the Jews to resume the work on the death of Smerdis was removed by the word of the Lord and his promised protection through the prophet Haggai, and they again applied themselves for three months to the collection of materials and then resumed building.

(5) Then followed a renewed intrigue of the Samaritans, who applied to Tatnai, the Governor General of the Syrian provinces; but through the promised providence of God succeeded only in having the case re-examined at the court, and the decree of Cyrus repeated and enlarged in the fourth year of Darius Hystaspes. The building of the temple was now substantially, though not entirely, completed, after twenty years, in the seventh year of Darius, 513 B. C. But we learn from Josephus that the Samaritans now at-

"Salvation."

tempted more trouble by ceasing the tribute for the temple, which Darius had commanded, under the pretext that it was now finished. This effort was also nullified by the Divine protection; for an embassy from the Jews to Darius soon procured a confirmation of the decree of tribute.

Darius ended his stormy reign of 36 years at 486 B. C., having been much of the time engaged in memorable conflicts with the Greeks; the conquest of whom he left to his son, Xerxes, with results familiar in popular story. Darius was an 'Artaxerxes' of Ezra, and the Ahasuerus of Esther was his grandson; in whose 7th year, 458 B. C., or 28 years after the completion of the temple, Ezra, or Esdras, began his great reformatory work as scribe or teacher, and religious despot, of the restored commonwealth of Israel. He records in chapters 7 to 10 his commission and his proceedings under it, as "a scribe of the law of the God of heaven," with all authority to teach and enforce "the law of thy God which is in thy hand," even to the penalties of confiscation, banishment, or death.

At this time had already occurred the elevation of Esther as queen of 'Ahasuerus, and it is presumed that her influence and piety brought about the needed intervention, by royal authority, of so inflexible and austere a reformer in Israel as Ezra.

Five years later, in the twelfth year of the same, occurred the conspiracy of Haman against the Jews, with its familiar but remarkable circumstances and results.

Eight years after this, when Ezra had reigned under the title of "Scribe," for thirteen years, the book of Nehemiah begins with his commission from Artaxerxes ('Ahasuerus') to re-establish the political state of the Jews and the fortifications of Jerusalem; succeeding Ezra in government, though assisted by him in council.

The details of these histories belong to a work more extended in particulars than would serve the purpose of fixing attention on epochs or outlines.

Thus was temporarily fulfilled, in the typical way so common in prophecy, a feature not impossible at the time of the great scheme of the Latter Day unfolded by Zephaniah, but connected with other features transcendent of all human anticipation or of historical fulfilment hitherto. "I will take away out of the midst of thee those that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in thee an afflicted and poor people, and they shall trust in the name of Jehovah."

"Salvation."

BIBLE REVISIONS REVISED.

MATTHEW XXVI:1-19.

1. When Jesus had finished (*etelesen*) all these words, he said unto his disciples, etc. The verb is not pluperfect, and also (as usual) reads better literally, thus: When Jesus ended all these words, he said, etc., suggesting that the awful announcement of his crucifixion followed directly the prediction of his triumphant reign, and should be attached to the preceding chapter. "Words" (*logous*) is a literal emendation by the revisers. "Delivered up" (R. V.) is a near equivalent of *paradidotai*; yet, considering that the actual deed was not a surrender, or giving up, as from a lower custody or authority to a higher, it may be argued that the old version, "betrayed," is in all these instances more correct as well as expressive. "The passover cometh" (*genetai*) R. V. is farther off the literal than the A. V., which is also colloquially smoother. Why not let the words stand unchanged?

3. Then were gathered together (*sunēchthēsan*) (R. V.) for A. V. assembled together, omitting "the scribes" (as not of the Sanhedrin) and substituting court for palace (*aulē*) of the high priest. "Court" does not convey the exact sense to the common ear so nearly as *hall* (of the high priest): his assembly or council chamber.

4-5. Some of the amendments of the Revisers may be more or less desirable, as follows: *took counsel together* (*sunebouleusanto*) for "consulted": *during the feast* (*en heortē*) for "on the feast day": and *lest a tumult arise* (*genētai*) for "lest there be an uproar."

AN EPISODE.

6-7. *Exceeding* R. V. for "very" (precious ointment) *barutimon*, literally of *weighty price*. *Costly* ointment would fit the text. Also changes "box" to *cruse* (of ointment). Neither is expressed: *alabastron*, an alabaster, implying any vessel or casket of that material. St. Mark says (xiv:3) that she broke the alabastron. This does not favor the supposition of a "cruse." "Sat at meat" (both versions) is a clumsy archaic paraphrase of *anakeimenon, reclining*.

10. "When Jesus understood it" (A. V.) is more exact in tense (*gnous*) than "perceiving" (R. V.). But as his perception was immediate, "when" seems out of place, and the participle of the original might be recommended: *Jesus having perceived it, said,*

"Salvation."

etc. She wrought (*ērgasato*) a good work upon me: not *hath* wrought, as both versions; a frequent uncalled-for change of tense. It would be still closer to the text and the fact to say, She did a beautiful (*kalon*) act to me.

12. She did it to prepare me for burial (R. V.) is quite a free paraphrase of *pros to entaphiasai me*. "For my burial" (A. V.) is a terser equivalent.

13. What she did will be mentioned in remembrance of her (exact version suggested).

18. "The Master saith" (both Versions). The old English magisterial title for a teacher is emphatically different in spirit from the unassuming word with which Jesus described himself—"Teacher" (*didaskalos*). There is therefore, a double reason for translating literally, in the meeker and more characteristic style of Him who was "the Master" indeed, but who never called himself so. "I keep the passover at thy house" (R. V.). If this awkward expression is not a misprint, it is an error in tense, or else a very doubtful emendation of the text. If the text be disputed, that of Westcott and Herb (*poiō*, present subjunctive) is more plausible than either *poiesō* (future indicative, as in A. V.) or *poieō*, as in R. V. The first reading would give a new and more modest sense to the message, and may be recommended: thus, "Let me keep the passover at thy house."

19. One of the Revisers' fitful corrections of tense: "as Jesus appointed," not *had* appointed. The repetition of "they," in both versions, seems unnecessary.

THE ETHNOGRAPHY OF GENESIS.

Professor Sayce contributes to the *Homiletic Review* (June, 1903) a chapter of archaeological research which at once confirms and illuminates our study of the distribution of races as given in Genesis x. (SALVATION, March, 1900: vol. 2, page 74.) We quote in part:

"The tenth chapter of Genesis is the oldest ethnographical chart in the world. It is the earliest account of races and tribes that has come down to us; the first attempt to classify the various divisions of mankind and to arrange them in genealogical groups. Even if the "higher criticism" is right in bringing the date of its composition down to the sixth century before our era, it would still be the most ancient ethnological work that we possess. There are texts and paintings in Egypt, indeed, which divide mankind into four

"Salvation."

aces, according to their colors—red, white, black, and yellow—and even describe them as being separate creations of the supreme god Ra. But all such attempts to distinguish the races of mankind from one another are representations which appeal to the eye only; there is no scientific principle involved in them, much less any system of classification or descent. In the book of Genesis we find for the first time a classified account of the peoples of the known world. . . .

"I have lately succeeded in solving the riddle of Hittite decipherment; in lifting the veil, to a certain extent, which has hitherto covered the Hittite hieroglyphics. One result of this has been to reveal a language the grammar of which is in many respects extraordinarily like Greek. Another result has been to make me examine more carefully than before the list of the sons of Japheth.

"The examination has brought out more than one surprising fact. It has shown that the sons of Japheth belonged to the southeastern part of Asia Minor. The position of Meshech and Tubal is known to us from the cuneiform inscriptions; roughly speaking, we may say that they occupied eastern Cappadocia and Cilicia. But Javan, the Ionian Greek, is coupled with them, and must therefore belong to the same locality. And that he does so is made clear by the list of his sons. One of them is Kithin, or Cyprus, another is Rodamin, Rhodes, as it is written by the chronicler, whose reading is more probable than that of the text of Genesis, where we find Dodanim, which has been identified with the name of the Dardanians. The eldest son of Javan is Elishah. Now the name of Elishah has at last been explained by the Tel-el-Amarna tablets. It is there written, Alasia, and we learn that the Lycians were among the subjects of the King of Alasia, and that there were mines of copper in his territory. We can now have no hesitation in accepting the old view which identified Tarshish with Tarsus. Tarsus, or Tarshish, was a son of Javan, whose primitive home extended from the Gulf of Antioch westward to Rhodes.

"Here we find the testimony of the Tel-el-Amarna tablets agreeing with that of the book of Genesis. The geographical position assigned to Javan in Genesis is that assigned to him in the Tel-el-Amarna tablets, but it is a geographical position which ceased to belong to him after the Mosaic age.

"The name of his eldest son, Elishah, bears the same witness. It is a name which passes out of use and knowledge in later days. When the armies of Assyria penetrated to the Mediterranean, the kingdom and name of Elishah had disappeared.

"An examination of the names of the descendants of Japheth has shown us that in some cases the geography presupposed by them is not later than the Mosaic age, while in no case is there anything which would oblige us to assign it to a later period. The same testimony is borne by the list of the sons of Ham. Mizraim,

"Salvation."

or Egypt, and Canaan are here made brothers. For many centuries Palestine had been a Babylonian province; in the age of the eighteenth Egyptian dynasty, however, it became Egyptian, and remained so till the fall of the nineteenth dynasty. During the Mosaic period, therefore, and during that period only, Canaan and Mizraim were politically brothers. At no earlier or later date could the genealogy have been given which we find in the tenth chapter of Genesis. And when we couple this with the fact that the genealogy of Japheth belongs to the same period, the conclusion is irresistible. The geography of the Biblical writer is the geography of the Tel-el-Amarna tablets, and there can not have been any great interval of time between them. The Ionian name had not yet been carried westward, and Javan had not yet become the Hellene of history. He was still a people of Asia Minor, and the Cilician kingdom of Elishah was included in the territory he occupied. We must go back to the Mosaic age before we can discover a period with which the geography and ethnology of the tenth chapter of Genesis will agree."

MODERN EXPLORERS AND THE BIBLE.

"JOSEPH IN THE HOUSE OF POTIPHAR"—

Here we encounter quite a cluster of proofs which make it impossible to doubt the historical character of the narrative.

1. The name "Potiphar." This is an ancient Egyptian name (see Champollion's discovery of the name and his interpretation of it). It means "consecrated to Ra." It will be seen that this claims a very special place in the argument against the alleged legendary character of Joseph's history. See what is said about names of this kind being confined to the very region into which Joseph was carried.

2. Potiphar's position. When we consider the then rulers of Egypt—the shepherd kings—the significance of the thrice-mentioned fact that Potiphar was "an Egyptian" will be seen. But in the mention of the guard and its chief, and the fact that the State prison is under his charge, we find the foot of the historian upon the soil of this very Egypt of the eighteenth century B. C.

3. The place to which Joseph is ultimately preferred in Potiphar's household also shows us the actual domestic arrangements characteristic of the Egypt of those ancient times. Joseph, it must be remembered, was still a slave; and yet to such a position a slave could be advanced. He became the great officer's *alter ego*, the real master of this great household and estate. The very title given to Joseph in the Scripture has been found upon the monuments.

4. The references to the wife of Potiphar were felt to imply a condition of things which critics loudly said was impossible. We were told that women in ancient Egypt were rigidly secluded, &c. Critics are now only anxious to have all these contradictions for-

"Salvation."

Modern Explorers and the Bible.

245

gotten. In every particular the Scripture is now known to give us a faithful picture.

It is indicated (Gen. xxxix. 11) that, in discharging his duties as steward, Joseph had to be in the neighborhood of the most private apartments of the palace. In addition to the plans reproduced from Erman's book, the discovery of the ruined dwellings of Tel-el-Amarna (made since Erman's book was published) have completely cleared away this difficulty—a difficulty occasioned by the Scriptures' close fidelity to fact. There the same peculiarity in the construction of Egyptian houses is shown. There were no back doors. The only entrance is from the front; and as the store-rooms were at the very back of the building, the steward had necessarily to traverse the whole house.

The next chapter—

JOSEPH IN PRISON —

is equally full. For here, prison though this is in which Joseph is confined, the story of the court of the day is bound up with the story of the captive. Two great palace officials become fellow-prisoners with Joseph. These being the chief baker, and the chief cup-bearer, the question is at once raised whether such functionaries then figured in a royal Egyptian palace.

In answer to this question, the Egyptologist has to take us right into the civilization of the time. Before Egyptology had shed light upon this part of the sacred history, the critics revelled in difficulties. But the revellings ceased some time ago; for, in regard to these very matters, scholarship now has to confess that the simple believing reader of the Bible saw more here of that ancient civilization than was otherwise known to the greatest scholars of the times.

—*Mathetes, in The Life of Faith.*

Where Christ is marching on.

THE BIBLE IN SOUTH AMERICAN DIAMOND FIELDS.

BY REV. W. A. WADDELL, IN ASSEMBLY HERALD.

Bahia has several diamond fields. The most important, known as the Lavras Diamantinas, is a wild tangle of hills, 50 miles by 12, with 25,000 inhabitants. No missionary had visited it, nor had any believer resided within its limits.

In 1901 Mr. G. W. Chamberlain, then on his last mission tour, visited Lencoes and was invited to go to Palmeiras, a beautifully located town at the northwest corner of the diamond diggings. He went, and wrote: An hour after we entered our host's home, he said, like the Ethiopian eunuch: "What doth hinder me from being baptized?" He had never before seen a teacher of the Gospel,

"Salvation."

246 *The Bible in South American Diamond Fields.*

but for years had been a diligent reader of the Bible and was thoroughly grounded. At the same time another man, who likewise had been a Bible student for many years, received baptism. Thus began the church of Palmeiras, a church begotten of the Spirit and the printed Word without the intervention of man as teacher, and such the church of Palmeiras has remained.

Death rendered it impossible for Mr. Chamberlain to revisit Palmeiras. When his substitute reached the town, in May, 1902, he found the two men anxiously waiting to know if their far-off friends in Christ would remember their loneliness and send them a teacher; and found, as well, that their waiting had not been idle, but zealous in the power of the Lord. By their faithful witness they had gathered a little group at Palmeiras and another at Sape, sixteen miles distant, and they had found another Bible Christian at Varzea, sixteen miles in another direction. This last was working in the same way, but under the fires of a persecution that separated husbands from wives, parents from children, brother from brother. Twenty adults in all were ready for baptism, seven at Varzea, and of these four renounced all that was most dear on earth that they might cleave to Christ. News of the Protestant movement in Palmeiras spread far and wide. Innumerable questions were asked. People listened at the windows of Protestant houses to catch the words of family worship. Loud and fierce were the discussions about the new doctrine. Bitter the prejudices to be overcome.

One man heard, in a distant mining camp, that his wife was attending Protestant worship. Loading his pistol and sharpening his dagger, he set out homeward, with full purpose of killing her. Wearied by his sixty miles' walk, he entered the house of a friend to rest, and there met another friend who had embraced Christianity and who was telling his kindred what the Lord had done for him. The would-be persecutor listened to the conversation between his two friends, and then took his departure in silence. When he reached home he limited himself to begging his wife not to attend any more meetings, lest she become as crazy as his friend. "Though," he said, "I could wish that his words were true; some of them were very sweet."

In September Mr. Chamberlain's successor returned to the field. He found that each group had grown during his absence and that invitations were coming in from unexpected quarters.

Every invitation that he was able to accept developed the same situation. A Bible had been in the host's hands for some years. He had studied, pondered, prayed, and now asked explanations and desired to ally himself with the people of God.

One man had memorized the whole New Testament and honestly tried to apply its doctrine. Rendered suspicious of religious teachers by the bad conduct of the priests, he was more inclined to examine the missionary than to answer questions, and it was only after

"Salvation."

Where Christ is Marching On.

247

a long talk that he decided that he had at length found comrades striving to walk in the narrow way.

Not all were able to profess their faith. Unhallowed entanglements from the old days of taking pleasure in the service of sin held many; but almost to a man they set themselves resolutely to break their bonds. Sixty-five inquirers were enrolled.

At Varzea, persecution was at its height. Threats of murder were freely and publicly made. Arson and maiming of cattle were resorted to. The Christians were unshaken, and new professions were made.

The time seemed to have come to organize a church, and the church of Palmeiras, with thirty-five members, was enrolled.

The influence of Protestantism waxed apace. In the district adjacent to that of the Palmeiras church a prominent man desired to profess his faith. The market day at his county seat was Sunday, and his position obliged him to attend. He asked that the day be changed. To the surprise of all, his fellow-citizens agreed.

The archbishop was alarmed and sent friars to preach at all the points where Protestantism was gaining ground. They did all in their power to frighten the people and to stir up fanaticism, but with little result.

In January, 1903, the missionary found invitations awaiting him from a yet wider field, the church emerging triumphant from persecution and the believers eager to plan for church buildings and schools as well as evangelistic work.

A MEDICAL MISSIONARY TOUR IN BRAZIL.

BY H. W. LANE, M. D. (EXTRACTS.)

* * * Late at night we reach the hospitable home of a prosperous farmer, where we had professional appointments.

The medical work accomplished, after a night's rest we start down the river and soon reach Prainha,

The next stage of ten hours by canoe brings us to Poco-Grande, the end of our journey. We find the farmhouse in charge of a Syrian family, old parishioners of the Presbyterian church at Damascus. There is a unique and interesting religious work going on here. Every family living on the estate and nearly all those living near, on the river above and below, have embraced the Gospel and have with their own hands built a substantial brick chapel and covered it with tiles of their own make. The oft-repeated miracle is here. We have known these people for years and can see it. There is a change of heart, but no sudden transformation of life and habits. The inherited tendencies, the generations of vicious living, the depressing influence of ignorance, poverty, physical degeneration and superstition, are not swept away in a moment, and the growth of Christian character, in such a soil, is very slow.

"Salvation."

But there is a notable growth in grace and Christian living. At the Sunday service the little chapel was full, many of the worshippers coming half a day's journey by canoe. The farmer-evangelist preached from the text, "I am the true vine and ye are the branches," an appeal for Christian living (quoted)—

"Wonderful Vine, coming out of the far East and sending its branches into this remote and neglected corner of the Juquia! Glorious truth, that we, too, can have part in the precious promises!" "Let us see to it that we bear the right kind of fruit; the faithful performance of every duty; love one to another and to all the world; repeating the story that we have heard; contentment with our lot and an earnest endeavor to improve it by temperance, industry and patience."

This is an example, among the very humble, of a self-supporting and self-propagating church. There is a little school under way. Nearly every member of the church can now read his New Testament and hymn book. Its influence is being felt at a distance. At Prainha and on the Bananal there are believers.

We had many misgivings about this little church, but, after a few days of busy practice, we started homeward refreshed, comforted and reassured.—*Assembly Herald*.

GIVING BY NATIVE CHRISTIANS.

"A few years ago I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura Mission, India. I discovered that five rupees (that is \$1.66) was the average monthly income of each family of that congregation. And that meant only thirty-three cents a month for the support of each member of a family! We have congregations whose income is less than this. And yet the Christians of that mission contributed over two rupees (seventy-five cents) *per church member* as their offering for 1900. For all the Protestant missions of South India, the average offering per church member during 1900 was one rupee and nine annas (fifty-two cents). For South India this represented an aggregate sum of Rs. 248,852 (\$83,000), or about seven and one-half per cent. of the total sum expended in the missions during that year. An American can easily realize how much this offering is, as an absolute gift; but he cannot realize how much of self-denial it means to that very poor people, nor how large an offering it is as related to the best offerings of our home churches to-day."—Rev. John P. Jones, Madura.

Rev. G. E. White, at Marsovan, writes that for every dollar provided by the American Board for evangelistic work in his field, the natives out of their poverty contribute two dollars for the support of the same work.

"Salvation."

Where Christ is Marching On.

249

THE AINTAB REVIVAL AND REFORMATION IN GREGORIAN CHURCHES.

Since the New Year and up to last advices, April 25, there has been in progress in the city of Aintab a revival of very remarkable extent and power, and reaching classes hitherto little influenced in any direct way by the gospel. In the college, girls' seminary, and orphanage scarcely a person remains that has not professed personal faith in Jesus Christ as the Savior. In the three Protestant congregations the work at first begun among the young people of the Sunday schools and the regular church attendants of the community, but as it progressed has drawn in outsiders in large numbers, and very many striking cases of conversion have occurred among those who were not only not church-goers, but were of disreputable and depraved character. These conversions have been attended with deep contrition for sin, a desire and great efforts to make restitution for ill-gotten gains, and an undeniable and often very striking change in the outer life. The movement has been so great, and the meetings, although singularly free from all physical excitement, have been attended by such numbers of people, that it attracted the attention of the Turkish government, and at the instigation of enemies an order was issued restricting the number of public meetings to three in each week. One remarkable feature of the work has been the very wide interest and deep sympathy with this movement which has prevailed among a considerable and highly influential part of the Gregorian community. With Gregorians of this type our evangelistic workers have been in full sympathy, and both are fraternally emulous of higher attainments in the knowledge and service of Christ.—*Missionary Herald*.

UNORTHODOX ORIENTAL CHRISTIANS DRAWING NEAR.

We had invited a Mr. Campbell, who had been laboring in Van and Bitlis, an English evangelist whom Dr. Raynolds found in Urumia last fall, to visit us also. I went on to Midyat to act as his mouthpiece during his stay there and also to escort him to Mardin. We were together in Midyat. Mr. Campbell held thirteen meetings, with great acceptance to the people. One of these was a children's meeting, to which we invited the boys' school of the Jacobite Syrian church. They were present with their teacher and also one of their priests. Twice after this children's meeting Mr. Campbell was invited to preach in the Jacobite Syrian church and accepted the invitations. At his second preaching service he had an audience of 700—the largest he has addressed anywhere in Turkey thus far. We were delighted at the spontaneity of the Jacobite Syrians of Midyat, and are glad to see relations with them becoming closer.—*Rev. A. N. Andrus, Missionary Herald*.

CHINA IN MOTION.

Dr. Hager (Canton) says in a late letter that he has within three months baptized 437 Chinese. The good missionary says it

"Salvation."

250

Where Christ is Marching On.

seems like a dream. Not many years ago the reception of a single Chinese convert into the Christian church was an event of importance. Dr. Hager speaks of twenty-seven stations which they are occupying in the interior, almost all of them supplied with native helpers of whom they "are not ashamed." In many parts of the Chinese fields it seems impossible to supply the needs of newly opening work.—*Missionary Herald*.

NEW WOMEN IN CHINA.

One important result of missionary work is the increasing interest in the education of girls. With the exception of a very few favored girls in noble families, none of their sex in China have ever had the advantages of education. Such a thing as parents paying anything for the education of their daughters had never been heard of! Now, our girls' schools everywhere are crowded. The girls themselves are clamoring for education, and what is better, their parents, even non-Christian ones, are anxious to give it to them. Twice or three times our number could easily be obtained, if the needed buildings were supplied.—*Missionary Herald*.

Dr. Ament says of the native Christians of the Peking station, that the numbers are growing rapidly. The mission workers have exhausted their resources, yet find themselves unable to care for all who come to them, especially on Sundays, to hear the Gospel message.

"BENEVOLENT ASSIMILATION" OF FILIPINOS.

Our missionary in the Philippines, Mr. Black, writes of a prominent native official who has the blood of both the Visayan and Bogobo tribes in his veins; that he has been faithfully reading the Bible since a copy was presented to him, several months ago; and that he has become a Christian.—*Missionary Herald*.

WRATH OF MAN PRAISING.

The Lovedale (S. Africa) *Christian Express* says that no less than 175 Boer prisoners, while confined in St. Helena, Ceylon, India, and the Bermudas, were converted, and have since devoted themselves to life service as missionaries to the heathen. Returning home they are received by the Dutch Reformed Church, and great preparations have already been begun to assist them to an education, that they may be better fitted for their work. One congregation has subscribed £2,000 for land and buildings, another has undertaken to support twenty-one students at an annual cost of £500, another to support ten, and so on.

"Salvation."

Where Christ is Calling.

252

GLIMPSES OF SUNDAY SCHOOL MISSIONARY WORK.

From the "Sunday School Missionary," Organ of the American Sunday School Union.

AMAZING SPIRITUAL DESTITUTION IN THE UNITED STATES.

It is surprising to find in Massachusetts whole neighborhoods of children of school age who have never been to Sunday school.

In one district I found a large Catholic constituency. No Sunday school had ever been carried on there, and a denominational school would have been out of the question; but when they found that a neighborhood Union Sunday school was to be organized, they consented to let their children go, and gratefully received the Testaments we gave them.

Another interesting school was located where it was with difficulty that the schoolhouse was secured. Here, also, the children had never been to Sunday school.—WARNER L. CARVER.

IN NEW HAMPSHIRE.

One of our Sunday schools, started last July in the town of ———, is located in a neighborhood of some fifty people, who have never had regular religious services. When I spoke of starting a school there, everybody looked surprised, and exclaimed, "Why, you can't have meetings there; they are infidels"! I found a few professed infidels, one of whom had broken up several Sunday schools by his frequent visits and harangues. But some good people were found who were anxious for the work; and with considerable misgiving the school was opened. The people rallied to the work and the school enjoyed a steady growth in membership. Early in November we began special meetings. The schoolhouse was crowded, and when the meetings closed thirteen persons had thoughtfully accepted Christ as their Savior.—W. C. LANDIS.

It is estimated that there are 51,000 children of school age in the six counties of Iowa, where J. H. Buckley, our missionary, is at work, who never go to Sunday school.

Out of the 100,000 population of Southern Idaho 56,800, or more than one-half, *cannot* attend regularly any religious services, not even a Sunday school. Eight counties (population 46,229) have only 22 Sunday schools all told.

In and around fifty railroad towns (42,416 population) twenty-six towns (8,909 population) have not a Sunday school of any denomination. There are eighty-four towns away from the railroad; fifty-four of these towns (population 19,300) have no Sunday school. The 154 towns of South Idaho (population 72,416) include 27,584 souls scattered in the valleys, many of whom must have forgotten how a sermon sounds, having no opportunity to hear one.

One is surprised to find the great need for Sunday school work in an old State like Indiana. I found one township where no

"Salvation."

252 *Glimpses of Sunday School Missionary Work.*

Sunday school at all existed for five years. Villages with more than 100 inhabitants were without any religious services for years.

At Chestnut I was told I would have to go out of the district to find a Christian to carry on a school. An earnest Christian man living two and a half miles from the school was secured to superintend it. I held gospel meetings with them, and nineteen professed faith in Christ, among the number seven parents. We arranged for a midweek prayer meeting, and they called a minister to preach to them, and organized a church. The church now has thirty-five members, and has purchased the brick for the foundation of the chapel they will erect this spring. From forty to sixty crowd the schoolhouse for the mid-week prayer meeting.

I know of 143 members of my schools who have professed conversion and united with the church in the past four years. I have forded creeks twice in the past month, with water running over the bed of the buggy, been lost in creek bottoms on dark nights and had other experiences, but, with it all, have had much joy in planting schools in the destitute places and winning many neglected souls to Christ.—D. F. RANKIN.

UPPER PENINSULA OF MICHIGAN.

During the last two weeks, besides visiting many of my old Sunday schools, holding gospel services, I have organized two new Sunday schools in mining towns. At the last mining town that I organized it looked for a while as if I could not give those children a Sunday school, for there was not a professing Christian there. There were the children, anxiously waiting for some person to consent to be their superintendent, but none felt inclined. But I continued to plead, and to beseech those men and women to accept Christ. Finally I asked for a volunteer, and a young man came out, and said: "By the help of God, I will consecrate my life to Jesus, and will superintend this Sunday school."—JAMES STAN-
AWAY.

I walked nine miles last Saturday to my Braytonville, Mich., school, and preached in the evening to a large and attentive audience; and on Sunday morning we had another meeting. Only seven months ago there was no Sunday school at this place, and I had to make four trips to it, walking sixty-four miles before I could get them to consent to have a school at all, and I gave them more than \$20 to begin the work with; but now they have become so interested that the schoolhouse will not accommodate the crowd, and the school is free from debt, and has nearly \$7 in hand.

After I finished my work at this place last Sunday I had a long journey to my evening appointment, fully sixteen miles. Some one had told me that there was a very rough element at this place, and that I would hardly get a hearing; but, to my surprise, when

"Salvation."

Glimpses of Sunday School Missionary Work. 233

the time for meeting came the schoolhouse was crowded to its full capacity, and I never spoke to a more attentive audience. There was perfect quietness, only some were weeping because of their burden of sin. I have never seen people more hungry for the Gospel than they seem to be just now. I can hold meetings just as fast as I can go from one place to another, and the demand is far greater than I can meet.—G. A. WEAVER.

IN NORTH ILLINOIS.

In the last two and a half months I have organized five new schools. Nevada is a little railroad town on a branch line, inhabited principally by Irish Catholics. I found a Methodist church in the village, where a few discouraged Protestants were trying to have services once a month, but on account of bad weather the minister had not been with them for four months. I was told that they had no Sunday school, and that one could not be organized, as there were not enough Protestants in the community to form one. Fully determined to take no man's word for it, however, I began a house-to-house canvass, and by the time I got around I had the names of fifty-three persons who were ready and willing to take hold of the work. The next day we organized our school, to the great surprise of the Catholics.—C. J. OLESON.

IN SOUTHERN OHIO.

Just last Sabbath, as I was organizing a Sunday school in a very needy place where they had never had services, a young lady was chosen as superintendent who had but lately given herself to Christ, and less than one year ago received a Bible from me; at that time she did not know even the Lord's Prayer or any portion of God's Word, as she was raised in a wicked, godless home, and they had never had a Bible. Almost four years ago, I found a boy twelve years old that did not know even the Lord's Prayer; this boy committed to memory the Ten Commandments, the Beatitudes, the Lord's Prayer, the Twenty-third Psalm, and the First Psalm; he has now accepted Christ, and was chosen superintendent last Sabbath of the school that we organized about one year ago.—H. A. WRIGHT.

IN "SPIRIT LAND," WISCONSIN.

The people came, listened attentively, were convicted of sin, and about thirty of them made profession of conversion. Twelve of the number were heads of families, and nearly all adults. There were five families in which every member made the good confession. There were three brothers, one past fifty years of age, and two of them past sixty, who, according to their own statement, had never been to Sunday school or church.

Those that made the start are giving every evidence of a real work of grace in their hearts. They not only have "ceased to do

"Salvation."

254 *Glimpses of Sunday School Missionary Work.*

evil," but they are "learning to do well." They read the Bible, study it, and have family worship. I organized a large Sunday school at the close of the meetings and a weekly prayer meeting.—C. W. CURRAN.

A MISSIONARY'S PASTORAL WORK.

One of our missionaries in Kentucky says: "I was spending the night with a farmer. About 9 o'clock in the evening they asked me if I would go to see a sick friend of theirs. I gladly consented. The boys split some wood for a torch and lighted it. The mother, two daughters and a small boy and I made the party. We took a narrow trail up a rocky branch [brook], climbing over rocks, fallen trees and logs for half a mile, and came to a little log cabin on the mountainside. There was no window in the house; an old sack hung across the door to close it at night. A few sticks of wood burning on the hearth furnished the light.

"In one corner on some ragged clothes lay three children asleep. In another corner on an old straw mattress lay the sick woman, poor, pale and emaciated. She could only speak in a whisper, and I saw that she was in the last stage of consumption. After expressing my sympathy for her, I said, 'Do you know that you are a very sick woman'? She answered 'Yes'! After further conversation I said, 'If it is the Lord's will to take you, are you prepared to meet him'? Her answer was: 'I don't know nothing about Him.' She said she could not read, knew nothing about the Bible, and had never seen a church; had heard a few men preach when she was a girl.

"There was no light in the room, that I could read by. I recited some verses of Scripture, sung two gospel hymns and prayed. It was now 11 o'clock and time for us to leave. I urged her to trust the Savior; that he was ready, able and willing to save. I promised to come again on the morrow.

"The next day I went, taking three ladies with me. I found her in deep earnestness about her condition. I read a number of passages of Scripture, to which she listened attentively.

"Two days later I saw her again, much feebler in body, but with brighter hope of heaven. The next day she became entirely reconciled, and rejoiced as one who had found the Pearl of Great Price. She gave directions concerning the rearing of her children, and passed away, filled with the glorious hope of a blessed immortality.—J. H. McCULLAGH.

MISSIONARY LIFE IN THE MOUNTAINS OF VIRGINIA.

We have twelve schools in the mountains of Virginia that ran all winter, something never known in these mountains before. The people are very poor and live in small cabins; nothing to read, no windows in their homes, and in most places no Christ. At one of our Sunday schools where there were about twenty-five families living, there was only one piece of a Testament, beginning with the

"Salvation."

Glimpses of Sunday School Missionary Work. 255

sixth chapter of Matthew. With this Book we held Sunday school two Sundays until our supplies arrived from Philadelphia. On last Friday I started to meet my appointment at Stock Creek, which being at night I took time to visit other parts during the day. As night came on there were indications of a very stormy night, but I was sure I could reach the schoolhouse before it rained; but no, I got thoroughly soaked. I got to the schoolhouse, found it empty. I went in to sit down by the stove and tried to start a fire, but my matches had got wet and were no good. For two hours it rained. Well, I just thought I was shut in for the night, but after the storm I heard a man hallooing away up on the mountainside, calling to a neightborman. He said: "Steve, are you going to the schoolhouse to-night?" Steve replied: "No, it's too late; there will be no one there." The man said: "I guess you had better go; that Sunday school missionary is down there by himself and no light." Steve said: "All right; I will go and get him." So pretty soon Steve was in sight, and I started out to meet him. He took me to his cabin home on the mountainside, and soon the lady had my supper ready. They have five children; none of the family can read, and yet they try to serve God and live just as happy as possible. They cook, eat and sleep in one room. Besides this, they card, spin, reel, warp and weave in this room where we eat and sleep. After supper the lady went to the little shelf and got her Bible, and said: "Stranger, can you read?" I said: "Yes, I can read some." "Well, I want you to read some in my Bible for me." So I read several chapters for her; then we sang some, and held prayers in this humble cabin home; but Jesus was there with us.—J. C. STALLARD.

GEORGIA.

In one of the most destitute neighborhoods in this State, where poverty, ignorance of the Bible, and sin prevailed, where persons over fifty years of age could not read a word and where young persons almost grown had never heard the Gospel preached; in such a community as this a Sunday school was organized in a little dilapidated log cabin in the midst of the pine woods. A neat new house has now been built for the use of the Sunday school and other religious services. They now have preaching one Sabbath in each month, the school has grown in numbers and interest, and several of its members have been led to accept Christ as their Savior and to confess Him before men.—THOS. W. DIMMOCK.

SUNDAY-SCHOOL MULES.

Frank Kizer, Sunday school missionary, tells of a new sort of 'trick mules' not in the circus business:

"I have driven this team now about eleven years, and the mules know their business about as well as I do. Whenever they see a group of children or a school house they always want to turn toward them and stop."

"Salvation."

256 *Glimpses of Sunday School Missionary Work.*

BABY EVANGELISTS COMPEL THEM TO COME IN.

A superintendent gave me the following incident: Living in the neighborhood of Mt. Vernon Mission is an old soldier, who is very rough and a drinker, who has two grandsons, little fellows, who attend the mission Sunday school. These little boys concluded that grandpa must attend Sunday school, so three weeks ago last Sunday they went after him. They got hold of his hands, and they got him within a block of the mission. Two weeks ago they went after him again, and got him within about thirty feet of the mission. Last Sunday they got him all the way into the Sunday school, and as they came leading the old man into the Sunday school, I thought of the words, "A little child shall lead them."—J. C. KINISON.

Scofield is a mining camp in the western part of Carbon County, Utah. A number of Protestant families once had a nice little Sunday school, and held their meetings in one of the rooms of the public school building. Some months ago a Mormon school board was elected, and they closed the schoolhouse against the little Sunday school. Consequently, they had to disband.

I recently visited Scofield and arranged for meeting in one of the homes, and the Sunday school was reorganized, with the understanding that it would meet in the homes until some other place could be secured.—G. H. WEAVER.

Hickory Pond, near Graceville, Fla., is another of the Sunday schools revisited last month. I organized this school in January, 1902, and an old dilapidated log-hut was the only place available for the services of the school. On my recent visit I was delighted to find a neat frame schoolhouse. We had a good service, and the people of the community seemed much interested in the Sunday school work.—C. J. HAMMITT.

GOSPEL WAGON IN THE ADIRONDACKS.

We have before noted the remarkable gospel-wagon campaigns carried on by the American Baptist Publication Society (Rev. James B. Simmons, D.D., Secretary) in the West. A press item dated June 30, 1903, gives information of a similar enterprise in which the Publication Society and the New York State Baptist Convention unite. The work is to be carried on by a student from the Rochester Theological School named Thordman, with a stock of Bibles, religious literature, song books, and an organ. Outdoor meetings will be held in isolated places. During the winter the work will be principally in the lumber camps.